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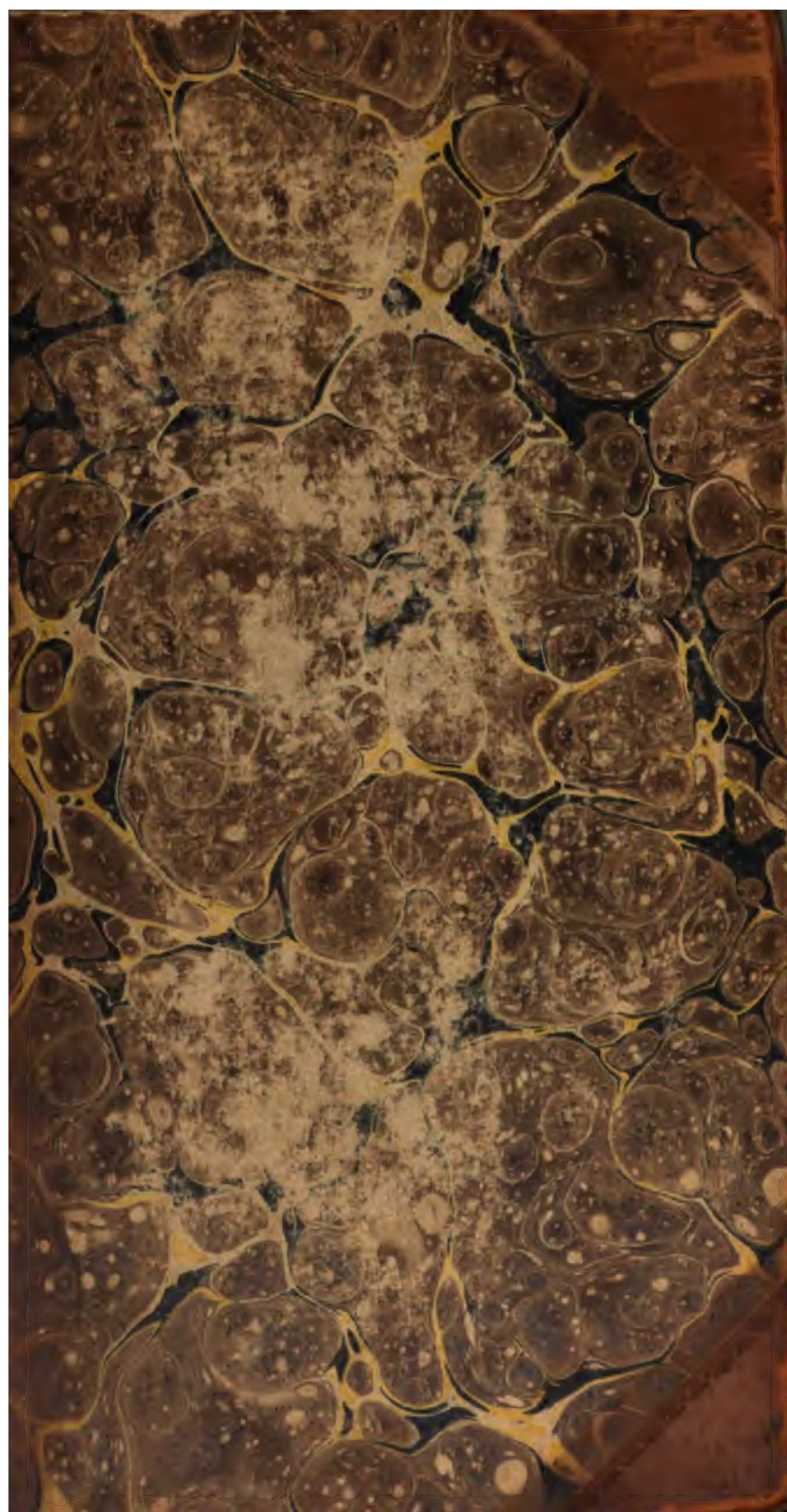
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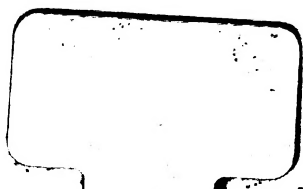




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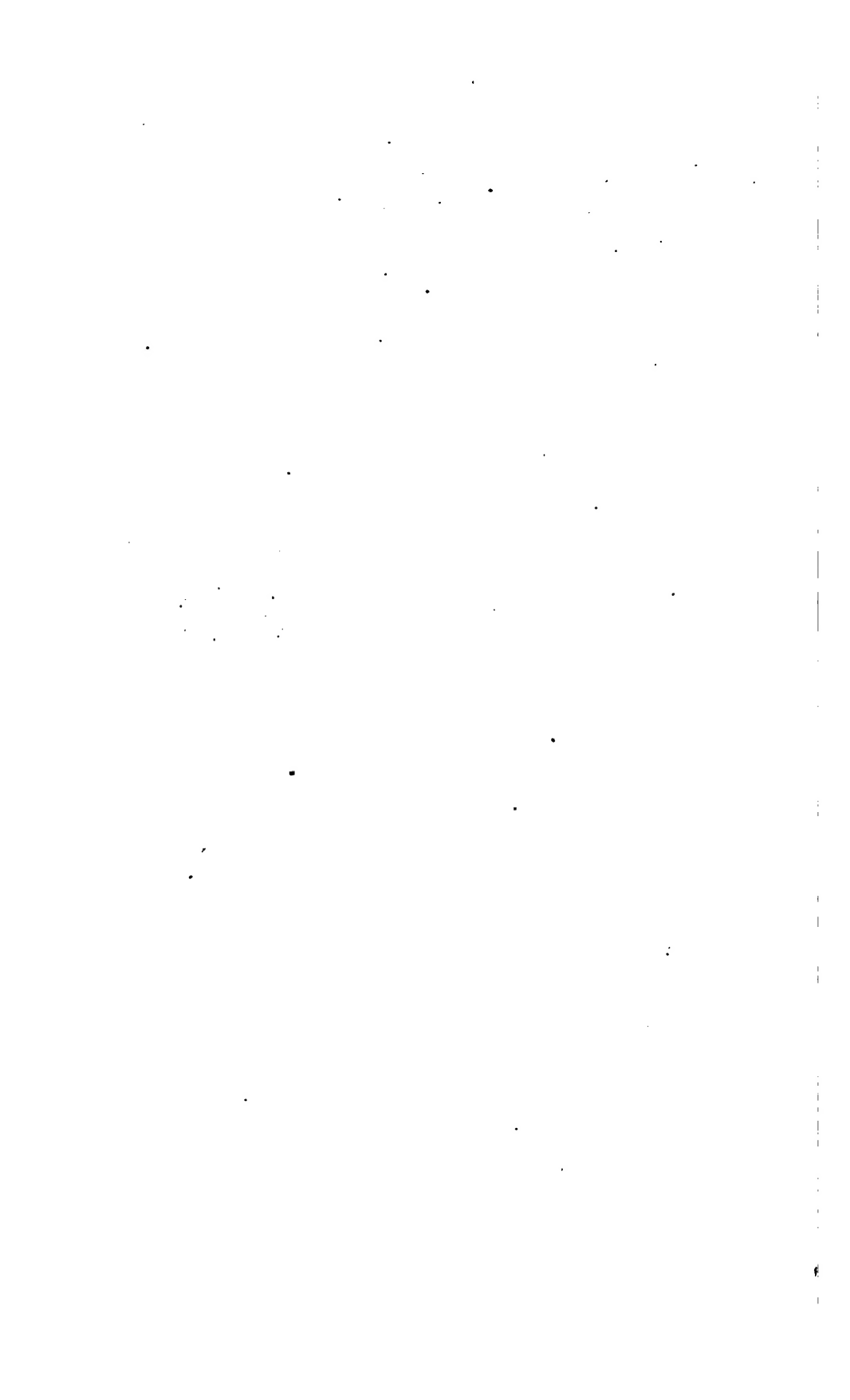


—
BY
EDWARD BURTON, D. D.

ARCHDEACON AND REGIUS PROFESSOR OF DIVINITY.

—
TWO VOLUMES.
VOL. II.

ND



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KAINH ΔΙΑΘΗΚΗ.

THE
GREEK TESTAMENT

WITH
ENGLISH NOTES.



BY
THE REV. EDWARD BURTON, D. D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.

VOL. II.

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626.

THE EPISTLES OF S. PAUL.

THE order, in which these Epistles are printed, is certainly not the order, in which they were written. The dates of some of them cannot be exactly ascertained, e. g. the Epistles to the Galatians, Titus, and the first to Timothy. With respect to the others, there is little doubt as to the places from which they were written, and their relative connexion with the history of S. Paul: though the precise years will vary according to the scheme of chronology which we adopt. I should place them in the following order:

1	Thessalonians	A. D. 46	from Corinth.
2	Thessalonians	47	_____
	Titus	51	Ephesus.
	Galatians	52	_____
1	Corinthians	52	_____
1	Timothy	52	Troas.
2	Corinthians	52	Macedonia.
	Romans	53	Corinth.
	Ephesians	58	Rome.
	Colossians		
	Philemon		
	Philippians		
	Hebrews	58	uncertain.
2	Timothy	64, 65, or 66	Rome.

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth early in the year 53, when S. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achaean churches. See Acts xix. 21. xx. 1, 3. 1 Cor. xvi. 3. Rom. xv. 25. For it being written from Corinth, see notes at xvi. 23.

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1¹ ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπό-^{1 Act. 9, 15: 13, 2, 9.}
 2 στολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, (ὃ προ-^{Gal. 1, 15.}
 ἐπηγγέιλαιτο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς^{k Tit. 1, 2. Gen. 3, 15: 22, 18: 26, 4: 49, 10. Deut. 18, 15. 2 Sam. 7, 12. Psal. 132, 11.}
 3 ἀγίας ἑπεὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρ-^{Es. 4, 2: 7, 14: 9, 6: 40, 10. Jer. 23, 5: 33, 14. Ezech. 34, 23: 37, 24. Dan. 9, 24. Mich. 7, 20.}
 4 ματος Δαβὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ^{1 Matt. 1, 1. &c. Luc. 1, 32: 3, 23, 31. Act. 2, 30: 13, 23. 2 Tim. 2, 8. m Joh. 10, 30. &c. Act. 13, 32, 33. Hebr. 1, 5: of power, but particularly by 5, 6. n 12, 3: 15, 15: 16, 26. 1 Cor. 15, 10. Eph. 3,}
 ἐν δυνάμει, κατὰ πνεῦμα ἀγιοσύνης, ἐξ ἀναστάσεως^{is opposed to κατὰ σάρκα, and means the divine nature of Christ, as in 1 Pet. iii. 18. Ibid. ἐξ ἀναστάσεως νεκρῶν. Raphael gives reasons for thinking this may mean, after the resurrection of the dead. So Palairot. Christ was proved to be the Son of God by many tokens of power, but particularly by his resurrection from the dead. See Acts x. 42. xvii. 31. 5. eis ὑπακοήν—ἰθνησω, to make all the Gentiles obedient unto faith. See a similar construction in ver. 16, 17. xvi. 26. 2 Cor. ix. 13. 1 Pet. i. 22.}
 5 νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν
 6 πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς

CHAP. I.

1. ἀφωρισμένος. See Acts xiii. 2. Gal. i. 15.

3. γενομένου. Born. Pyle, Macknight. See Gal. iv. 4.

4. ὀρισθέντος. Declared. Chrysostom, Theophylact, Ecumenius. See Elsner. Le Clerc says that ὀρίξω signifies *demonstrare, ita clare definire, ut nulla possit esse ambiguitas*. See Acts x. 42.

Ibid. ἐν δυνάμει. *Efficaciter, potenter*, as in Col. i. 29. He was proved to be the Son of God by many signs of power.

Ibid. κατὰ πν. ἀγιοσύνης. This

is opposed to κατὰ σάρκα, and means the divine nature of Christ, as in 1 Pet. iii. 18.

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- ο 1 Cor. 1, 2. ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ) °πᾶσι τοῖς 7
 Eph. 1, 1. οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις· χά-
 1 Thess. 4, 7. ρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυ-
 ρίου Ἰησοῦ Χριστοῦ.
- ν Eph. 5, 20. °Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ 8
 Hebr. 13, Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν
 15. 1 Thess. 1, 8. καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· °μάρτυς γάρ μου 9
 99, 1. 2 Cor. 1, 23: 11, ἔστιν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ
 31. Gal. 1, 20. Phil. 1, εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν
 8. 1 Thess. 2, 5: 3, 10. ὑμῶν ποιοῦμαι, °πάντοτε ἐπὶ τῶν προσευχῶν μου 10
 2 Tim. 1, 3. δέόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι, ἐν τῷ θελή-
 15, 23, 32. 1 Thess. 3, 10. ματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· °ἐπιποθῶ γὰρ ἰδεῖν 11
 15, 29. ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς
 15, 32. τὸ στηριχθῆναι ὑμᾶς· °τοῦτο δέ ἐστι, συμπαρακλη- 12
 θῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε
 15, 22. καὶ ἐμοῦ. °οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13
 1 Thess. 2, 18. πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη
 18. ἄχρι τοῦ δεῦρο,) ἵνα καρπὸν τινα σχῶ καὶ ἐν ὑμῖν,
 1 Cor. 9, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. °Ἐλλησί τε καὶ 14
 16. 2 Cor. 11, 28.

8. ὑπέρ. Most MSS. read περί.

9. ἐν τῷ πνεύματί μου. With all my heart, and all my soul.

10. ἐλθεῖν should be coupled with δέμενος. Beza, Schmidius: but Raphael connects δέμενος with εἴ πως. The former construction seems preferable, and εὐοδωθήσομαι alludes to his intended journey to Jerusalem. See xv. 25, 30.

Ibid. ἤδη ποτέ. Tandem aliquando. Raphael.

11. χάρισμα πνευματικόν. It seems to have been the privi-

lege of an apostle to confer these spiritual gifts: from which it has been inferred, that no apostle had as yet visited Rome. This seems also to be shewn by the word καρπὸν in verse 13. See Acts viii. 16. Rom. xv. 18 — 22, 29.

12. συμπαρακληθῆναι. That I also may receive comfort together with you by the faith which is common to both of us.

13. καρπὸν. He wished to sow the gospel among them, that their proficiency in it might be his fruit.

- Βαρβάροις, σοφοῖς τε καὶ ἀνόητοις ὀφειλέτης εἰμί·
 15 οὕτω τὸ κατ' ἐμέ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
 16 εὐαγγελίσασθαι. Ὁ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ- ^{1 Psal. 40,}
 λιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σω- ^{10. 2 Tim.}
 τηρίαν παντὶ τῇ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ ^{1, 8. 1 Cor.}
 17 Ἑλληνι. ²δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύ- ^{3, 21.}
 πτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, 'Ὁ ^{Hab. 2, 4.}
 δὲ δίκαιος ἐκ πίστεως ζήσεται.' ^{Joh. 3, 36.}
 18 ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὀργὴ Θεοῦ ἀπ' οὐ- ^{Gal. 3, 11.}
 ρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν ^{Phil. 3, 9.}
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. ³διότι τὸ γνω- ^{Hebr. 10,}
 στὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς ^{38.}
 20 αὐτοῖς ἐφάνερωσε· ⁴τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτί- ^{Act. 14,}
 σεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἧ τε ^{14. &c.: 17,}
 3. &c. ^{24. &c.}

14. Βαρβάροις. Krebsius says that S. Paul meant Romans.

15. οὕτω τὸ κατ' ἐμέ. Thus even on my own account I am anxious &c.

16. τοῦ Χριστοῦ is perhaps an interpolation.

Ibid. εἰς σωτηρίαν. To produce salvation, as εἰς ὑπακοήν in ver. 5.

17. Scaliger translates ἐκ πίστεως εἰς πίστιν, *progressu et incremento fidei*, and compares it with ἐκ γενεάς εἰς γενεάν. So Fell, Le Clerc. Or it may mean, *God's method of justifying us by faith in Christ is revealed εἰς πίστιν, to bring in all to believe it.* Pyle. Δικαιοσύνη Θεοῦ is the righteousness appointed and approved by God. Fell, Lock, Macknight. See iii. 21.

Ibid. Macknight renders it, *The just by faith shall live.*

18. κατεχόντων. Who confine or hinder. See ii. 8.

19. Because that which can be known of God is manifested among them, if they would discern it.

20. ἀπὸ κτίσεως κόσμου. Hackspanius takes ἀπὸ for ἐκ. *The invisible things are known by the visible works of creation*, ad Matt. xxvii. 22. This was also the interpretation of Theophylact, Luther, Pearson, Hombergius, Wolfius. There is a similar sentiment in Aristot. *de Mundo*. c. 6. *πάση θητῇ φύσει γεγόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός*: and in Plato apud Cyrill. *adv. Julian*. III. p. 97. *ἀπὸ τοῦ κάλλους τῶν αἰσθητῶν ἐπὶ τὸ νοητὸν τοῦ Θεοῦ κάλλος ἀναφοιτῆσαι δεῖσαι.* See Matt. vii. 20.

αἰδὸς αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς
 c Deut. 28, ἀναπολογήτους. ὁ δὲ γινόντες τὸν Θεόν, οὐχ ὡς 21
 28, 29.
 Eph. 4, 17. Θεὸν ἐδόξασαν, ἣ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
 ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος
 αὐτῶν καρδιά· φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, 22
 d Deut. 4, ὁ καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοι- 23
 15. &c.
 2 Reg. 17, ὡματι εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ
 29. Psal.
 106, 20. τετραπόδων καὶ ἐρπετῶν. ὁ δὲ καὶ παρέδωκεν αὐτοὺς 24
 Sap. 12, 23.
 &c. Jer. 2, ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς
 11. Esa. 40, ὁ
 18. Act. 17, ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
 29.
 e Psal. 81, ἑαυτοῖς. Οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ 25
 12. Act. 14, ἐν τῷ ψεύδει, καὶ πεισβάσθησαν καὶ ἐλάτρευσαν τῇ
 16. 2 Thes.,
 2, 11. κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς
 f Lev. 18, τοὺς αἰῶνας. ἀμήν. ὁ δὲ διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ 26
 22, 23. Eph.
 5, 11, 12. Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θηλείαι αὐτῶν
 μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,
 ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν 27
 τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλ-
 λήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατερ-
 γαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης
 αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ 28

23. οἱ τὸν ἀληθὲ θεὸν καταλι-
 πόντες, τοὺς ψευδωνύμους ἐδημιούρ-
 γησαν, φθαρταῖς καὶ γενηταῖς οὐ-
 σίαις τὴν τοῦ ἀγενήτου καὶ ἀφ-
 θάρτου πρόσρῃσιν ἐπιφημίσαντες.
Philo Jud. vol. II. p. 161. Δόξα
 is used for the visible appear-
 ance of God, so far as it can
 be visible: *Exod.* xxxiii. 18, 22.
1 Cor. xi. 7. *2 Cor.* iv. 6. So
 also in *Psalms* cvi. 20. καὶ ἥλλά-
 ξαντο τὴν δόξαν αὐτῶν ἐν ὁμοί-
 ωματι μόσχου.

25. τὴν ἀλήθειαν. *The true*

idea, or the reality. Philo speaks
 of Moses wondering ὅσον ψεύ-
 δος ἀνθ' ὅσης ἀληθείας ὑπελά-
 ξαντο. *l. c.* p. 160.

Ibid. παρὰ τὸν κτίσαντα. *Ma-
 gis quam Creatorem, Krebsius.
 Præter Creatorem, Chemnitius,
 Valckenaer.* See *1 Cor.* iii. 11.
 and note at *Rom.* xiv. 5.

26, 27. Compare *Philo Ju-
 dæus*, vol. II. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἄψιμα
 πάθη. See vii. 5. *Luke* xvi. 8.

28. *Et sicut noverunt Deum*

ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν
αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ κατὰ
19 κόντα, πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,
πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δό-
20 λου, κακοηθείας· ψιθυριστὰς, καταλάλους, θεοστυ-
γεῖς, ὕβριστὰς, ὑπερηφάνους, ἀλαζῶνας, ἐφευρετὰς
30 κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
31 κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
32 ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες τὸ δι-
καίωμα τοῦ Θεοῦ ἐπιγινώσκοντες, ὅτι οἱ τὰ τοιαῦτα πρᾶσ-
σοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν,
ἀλλὰ καὶ συνευδοκοῦσι τοῖς πρᾶσσουσι.

2 ^{h 2 Sam. 12, 5. &c.} ΔΙΟ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ ^{Matth. 7, 1. 1 Cor. 4, 5.}
 2 γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν δὲ ὅτι τὸ κρίμα
 τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
 3 πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων
 τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ
 4 ἐκφύξῃ τὸ κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς ^{1 Esai. 30, 18. 2 Pet. 3, 9, 15.}
 χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυ-
 μίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
 5 εἰς μετάνοιάν σε ἄγει; ^kκατὰ δὲ τὴν σκληρότητά ^g 9, 22.

accuratius cognoscere. Krebsius. *Ὅτι ἐδοκίμασαν ἔχει* is the same as *ἐδοκίμασαν οὐκ ἔχει.*

Ibid. ἀδόκιμον νοῦν. *A mind incapable of judging.* Macknight, Fell, Pyle. See ii. 18. (δοκιμάζω.)

29. *πορεία* is omitted in many MSS.

31. *dourderous, fædifragos*:
dourderous, qui reconciliari et
placari nequeunt. Raphael: but
dourderous is wanting in many
MSS.

32. *δικαίωμα* is merely a law or ordinance: or it may be the same as *κρίμα* in ii. 2. See ii. 26. viii. 4. Heb. ix. 1.

CHAP. II.

1. **πᾶς.** This is addressed to both Jews and Gentiles. See ver. 17.

2. κατὰ ἀλήθειαν. *Revera, certissime.* Raphel. Palairer.

4. *dyu.* *Is intended to lead.*

5. *κατὰ, propter.* Raphael.

αἰδιος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς
 c Deut. 28, ἀναπολογήτους. ὁ δὲ γινόντες τὸν Θεὸν, οὐχ ὡς 21
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 Sap. 12, 23. ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς
 11. Esa. 40, ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
 18. Act. 17, 29. αὐτοῖς. Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ 25
 e Psal. 81, 12. Act. 14, ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ
 16. 2 Thess. 2, 11. κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς
 f Lev. 18, τοὺς αἰῶνας. ἀμήν. ὁ δὲ τοῦτο παρέδωκεν αὐτοὺς ὁ 26
 22, 23. Eph. 5, 11, 12. Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
 μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,
 ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν 27
 τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλ-
 λήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατερ-
 γαζόμενοι, καὶ τὴν ἀντιμυσθίαν ἣν ἔδει τῆς πλάνης
 αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ 28

23. οἱ τὸν ἀληθὴ θεὸν καταλι-
 πόντες, τοὺς ψευδωνύμους ἐδημούρ-
 γησαν, φθαρταῖς καὶ γενηταῖς οὐ-
 σίαις τὴν τοῦ ἀγεννήτου καὶ ἀφ-
 θάρτου πρόσρπον ἐπιφημίσαντες.
Philo Jud. vol. II. p. 161. Δόξα
 is used for the visible appear-
 ance of God, so far as it can
 be visible: *Exod.* xxxiii. 18, 22.
1 Cor. xi. 7. *2 Cor.* iv. 6. So
 also in *Psal.* cvi. 20. καὶ ἥλλά-
 ξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώ-
 ματι μόσχου.

25. τὴν ἀλήθειαν. *The true*

idea, or the reality. Philo speaks
 of Moses wondering ὅσον ψεύ-
 dos ἀνθ' ὅσης ἀληθείας ὑπηλλά-
 ξαντο. *l. c.* p. 160.

Ibid. παρὰ τὸν κτίσαντα. *Ma-*
gis quam Creatorem, Krebsius.
Præter Creatorem, Chemnitius,
Valckenæer. See *1 Cor.* iii. 11.
 and note at *Rom.* xiv. 5.

26, 27. Compare Philo *Ju-*
dæus, vol. II. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἀτιμα
 πάθη. See vii. 5. *Luke* xvi. 8.

28. *Et sicut noluerunt Deum*

ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν
αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
29 κοντα, πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,
πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δό-
30 λου, κακοηθείας· ψιθυριστὰς, καταλάλους, θεοστυ-
γεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζῶνας, ἐφευρετὰς
31 κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
32 ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες τὸ δι-
καίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσ-
σοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν,
ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

2 ^h ΔΙΟ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων· ^{h 2 Sam. 12, 5. &c. 12, 5. &c. 12, 5. &c.}
ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ ^{Mat. 7, 1. 1 Cor. 4, 5.}
3 γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν δὲ ὅτι τὸ κρίμα
τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
3 πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων
τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ
4 ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ¹ ἡ τοῦ πλούτου τῆς ^{1 Esa. 30, 18. 2 Pet. 3, 9, 15.}
χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυ-
μίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
5 εἰς μετάνοιάν σε ἄγει; ^k κατὰ δὲ τὴν σκληρότητά ^{k 9, 22. Deut. 32, 34. Jac. 5, 3.}

accuratius cognoscere. Krebsius. ὅτι ἐδοκίμασαν ἔχειν is the same as ἐδοκίμασαν οὐκ ἔχειν.

Ibid. ἀδόκιμον νοῦν. A mind incapable of judging. Macknight, Fell, Pyle. See ii. 18. (δοκιμάζειν.)

29. πορνεία is omitted in many MSS.

31. ἀσυνθέτους, *fœdifragos* : ἀσπόνδους, *qui reconciliari et placari nequeunt.* Raphel : but ἀσπόνδους is wanting in many MSS.

32. δικαίωμα is merely a law or ordinance : or it may be the same as κρίμα in ii. 2. See ii. 26. viii. 4. Heb. ix. 1.

CHAP. II.

1. πᾶς. This is addressed to both Jews and Gentiles. See ver. 17.

2. κατὰ ἀλήθειαν. *Revera, certissime.* Raphel. Palairot.

4. ἄγει. *Is intended to lead.*

5. κατὰ, *propter.* Raphel.

σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρι-
 σίας τοῦ Θεοῦ, ¹ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα ⁶
¹ 14, 12. αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν ⁷
^{Job. 34, 11.} καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζῶν ἀιώνιον· ^m τοῖς ⁸
^{Psalm. 62, 12.} δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθο-
^{Jer. 17, 10:} μένοισι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή, θλίψις καὶ στε- ⁹
^{32, 19.} νοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργα-
^{Matt. 16,} ζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος·
^{27. 1 Cor. 3,} δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ¹⁰
^{8. 2 Cor. 5,} ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι· ⁿ οὐ γάρ ¹¹
^{19, 7. Job.} ἐστὶ προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γὰρ ἀνόμως ¹²
^{34, 19. Act.} ἡμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ
^{10, 34. Gal.} ἡμαρτον, διὰ νόμου κριθήσονται· (οὐ γὰρ οἱ ἀκρο- ¹³
^{2, 6. Eph.} ται τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ
^{6, 9. Col. 3,} τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ μὴ ¹⁴
^{25. 1 Pet. 1,} νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον
^{17.} μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· οὔτως ἐνδείκνυνται ¹⁵
^o τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
^{21. Jac. 1,} συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξύ
^{22, 25.} ἀλλήλων τῶν λογισμῶν κατηγοροῦντων ἢ καὶ ἀπο-
^{1. Job. 3, 7.}

6. ὑπομονὴν ἔργου ἀγαθοῦ. Con-
 tinuance in performing good
 works. See 1 Thess. i. 3. καθ'
 ὑπομονὴν refers to κατὰ τὰ ἔργα.

8. τοῖς ἐξ ἐριθείας. Those who
 act from contentiousness, as τὸν
 ἐκ πίστεως in iii. 26. τοῖς ἐκ πε-
 ριτομῆς iv. 12. οἱ ἐκ πίστεως, Gal.
 iii. 9.

Ibid. θυμὸς is rage: ὀργή,
 anger with desire of revenge.

9. θλίψις καὶ στενοχωρία. See
 2 Cor. iv. 8.

12. ἀνόμως. Without a law
 expressly revealed. These per-
 sons ἀνόμως ἀπολοῦνται, they will
 not require a special law to con-
 demn them.

14. τὰ τοῦ νόμου ποιῇ. Raphael
 says that this does not mean,
 perform the commands of the
 law, but do every thing that the
 law could do.

15. μεταξύ ἀλλήλων. Among
 their own selves.

- 16 λογουμένων,) ¹ ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ ² τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ ³ Χριστοῦ. ⁴
- 17 ¹ Ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ ² νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ³ καὶ γνωσκέεις τὸ θέ- ⁴ λημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ ⁵ τοῦ νόμου· πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυ- ⁶ φλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδά- ⁷ σκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως ⁸ καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ⁹ ὁ οὖν διδάσκων ἔτε- ¹⁰ ρον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, ¹¹ κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδε- ¹² λυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; ¹³ ὁς ἐν νόμῳ καυ- ¹⁴ χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ¹⁵ ἀτιμάζεις; ¹⁶ “Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασ- ¹⁷ φημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. Πέ- ¹⁸

16. κατὰ τὸ εὐαγγέλιόν μου, according as I have explained the doctrines of Christianity.

17. He now turns particularly to the Jews. See ver. 1. We should perhaps read εἰ δὲ for ἴδε.

Ibid. ἐπαναπαύῃ τῷ νόμῳ. Rest-est upon the Law, as if nothing was required of thyself.

18. δοκιμάζεις τὰ διαφέροντα. See Phil. i. 10. Raphael gives three meanings to διαφέροντα, *eximia*, *utilia*, and *controversias*, but he does not decide between them. The phrase probably means, to observe the distinctions which are proper to be kept, whether those distinctions relate to the ceremonial law, as in this passage, or to the mo-

ral law, as in Phil. i. 10. Theophylact explains it, κρίνεις τί δεῖ πράξει, καὶ τί μὴ δεῖ πράξει. Andocides has a similar expression, δεινὸν μὲν οὖν ἐστὶ καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβαίνει τοῖς νόμοις. In Alcibiades. p. 121. So also Arrian, ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον, δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μηδεμίαν ἀδοκίμαστον προσφέρειν, Epict. I. 20. See i. 28. (ἀδόκιμον.) xii. 2. Heb. v. 14.

20. μόρφωσιν. A complete scheme. Pyle.

22. ἱεροσυλεῖς. Dost thou not pay the proper offerings to the temple and the priests?

ριτομή μὲν γὰρ ὠφελεί, ἐὰν νόμον πράσσης· ἐὰν δὲ
 παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία
 γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ 26
 νόμου φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
 τομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυ- 27
 στία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ
 περιτομῆς παραβάτην νόμου; * οὐ γὰρ ὁ ἐν τῷ φα- 28
 νερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ
 γ 9, 7. περιτομή· ἵνα ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περι- 29
 16: 30, 6.
 Jer. 4, 4. τομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαι-
 Col. 2, 11.
 Phil. 3, 2, 3. νος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.
 1 Pet. 3, 4.
 1 Cor. 4, 5. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια 3
 1 Thess. 2, 4.
 2, 18: 9. τῆς περιτομῆς; * πολὺ, κατὰ πάντα τρόπον. πρῶτον 2
 4. Deut. 4, μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. * τίς 3
 7, 8. Psal. γὰρ, εἰ ἠπίστησάν τινας; μὴ ἡ ἀπιστία αὐτῶν τὴν
 147, 19, 20. πίστιν τοῦ Θεοῦ καταργήσει; ^b μὴ γένοιτο· γνώσθω 4
 α 9, 6.
 Num. 23, δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς
 19. 2 Tim. 2, 13. Heb. γέγραπται, 'Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου,
 4, 2. ^b Psal. 51, 'καὶ νικήσης ἐν τῷ κρίνεσθαί σε.' Εἰ δὲ ἡ ἀδικία 5
 4: 62, 9: 116, 11.
 Joh. 3, 33.

CHAP. III.

2. ἐπιστεύθησαν agrees with Ἰουδαῖοι, not with λόγια. They had the oracles of God entrusted to them. V. 1 Cor. ix. 17. Λόγια means the Old Testament. See Alberti. The advantage (τὸ περισσόν) to the Jews was, that they had the opportunity of knowing the conditions of the covenant, which the heathen did not. Γὰρ is perhaps an interpolation.

3. ἠπίστησαν. Had not faith. He is referring to the covenant which God made with the Jews, of which faith was the condi-

tion: and hence he argues, that the promise of God was not broken, when he cast off the Jews, because they had not fulfilled the condition of the covenant. Τὴν πίστιν τοῦ Θεοῦ is the faithfulness, or promise of God: this promise was still kept to those who had faith, i. e. to Jews or Gentiles.

4. ἀλήτης, a keeper of the covenant: ψεύστης, a violator of the covenant. He means to say, that God still keeps to his covenant; it was the unbelieving Jews who violated it. See ἀληθείας in xv. 8.

ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ
 ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρω-
 6 πον λέγω· ὃ μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν ^{c Gen. 18,}
 7 κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύ- ^{25. Job. 8,}
 8 σματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καγὼ
 9 ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ, (καθὼς βλασφη-
 μούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) ὅτι
 ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὃν τὸ κρίμα
 ἔνδικόν ἐστι.

9 ^d Τί οὖν προεχόμεθα; οὐ πάντως· προηγησάμεθα ^{d Gal. 3, 22.}

5. *If the fact of our being unrighteous, and consequently our rejection, is the means of establishing God's righteousness, (see iii. 21.) might it not be said, that He is unjust in being angry with us?* He speaks in the person of the unbelieving Jews.

Ibid. κατὰ ἄνθρωπον λέγω. Origen says, that some copies divided the sentence thus, ἐπιφέρων τὴν ὀργήν κατὰ ἄνθρωπον; λέγω, κ. τ. λ. vol. IV. p. 502. But S. Paul generally uses κατὰ ἄνθρωπον, when he is not speaking of himself, or any particular individual, but of men in general. See 1 Cor. ix. 8. xv. 32.

6. *πει.* Otherwise. See 1 Cor. v. 10. He perhaps alludes to Gen. xviii. 25.

7, 8. This is a continuation of the question or objection in ver. 5. *If the fact of the Jews having broken the covenant (by not believing in Christ) has been the cause that the promise of God has been extended (ἐπερίσσειεν) to a still greater number of people, why are the Jews pu-*

nished as sinners? It would be enough for them to lose the privileges of the covenant; or rather, *they should continue to live wickedly, because good comes from it to the world at large.* Καὶ μὴ ὅτι ποιήσωμεν is, *and why should we not do so.* (Grotius, Wolfius :) the words καθὼς λέγειν are inserted by S. Paul in the midst of the objection of the Jew.

8. ὃν τὸ κρίμα ἔνδικόν ἐστι. This refers to the unbelieving Jews in general, or to those who say, ποιήσωμεν κ. τ. λ. The Jews had asked, τί καγὼ κρίνομαι; S. Paul says, τὸ κρίμα ἔνδικόν ἐστι, and the reason is given in ver. 9.

9. The Jew then asks, τί οὖν προεχόμεθα; *If our punishment is just, I ask again, (as in ver. 1.) what advantage have we over the Gentiles?* To which S. Paul answers, Οὐ πάντως, *None at all,* as to an immunity from punishment: *for I have before charged both Jews and Gentiles with being guilty of many sins in their own persons.* This charge

γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν
 εἶναι, καθὼς γέγραπται, 'Ὅτι οὐκ ἔστι δίκαιος οὐδὲ ¹⁰
 εἰς· οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν ¹¹
 Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ¹²
 ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ¹³ τὰ-
 φος ἀνεργμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις
 αὐτῶν ἐδολιούσαν· ἰὸς ἀσπιδῶν ὑπὸ τὰ χεῖλη αὐ-
 τῶν· ¹⁴ ὡς τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. ¹⁵ ὁξεῖς
 οἱ πόδες αὐτῶν ἐκχέαι αἷμα· σύντριμμα καὶ ταλαι- ¹⁶
 πωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ¹⁷
 ἔγνωσαν. ¹⁸ οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν
 ὀφθαλμῶν αὐτῶν.' ¹⁹ Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος
 λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ,
 καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. ²⁰ διότι
 ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώ-
 πιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

was made against both in ii. 1—16; and against the Jews in particular in ver. 17.

10, 11. S. Paul here quotes very loosely. The LXX read, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν, ἢ ἐκζητῶν τὸν Θεόν. These verses, from 10 to 18, all occur together in some good MSS. of Psalm xiv.

15. The LXX read, οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχυὸι ἐκχέαι αἷμα. V. Prov. i. 16.

19. νόμος. See note at John x. 34. This argument is addressed particularly to the Jews. They would have allowed that

the Gentiles deserved punishment for their sins: but S. Paul shews, that the Jewish scriptures spoke of the Jews being all guilty in the sight of God; and therefore *the whole world is guilty*.

20. Consequently, if Jews or Gentiles were to be tried by their obedience to the law, either the law of Moses, or the natural law written upon their hearts, they could not appear righteous in the sight of God: for either of these laws would only serve to convict them of sin. There seems an allusion to Psalm cxliii. 2. For σὺ — πᾶσα, see note at Matt. xii. 25.

- 21 ^m Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέ- ^m 1, 17.
 ρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη- ^{Joh. 5, 46.}
 22 τῶν, ⁿ δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χρι- ^{Act. 15, 11:}
 στοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· ^{26, 22.}
 23 οὐ γὰρ ἐστὶ διαστολή· ^o πάντες γὰρ ἡμαρτον, καὶ ⁿ 10, 12.
 24 ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ^p δικαιούμενοι δω- ^{Gal. 3, 28.}
 ρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν ^{Col. 3, 11.}
 25 Χριστῷ Ἰησοῦ, ^q ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ ^o 11, 32.
 τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς ^{Gal. 3, 22.}
 δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονό- ^p Matt. 20,
 26 των ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔν- ^{28. Eph. 1,}
^{7: 2, 8.}
^{1 Tim. 2, 6.}
^{Tit. 3, 5, 7.}
^{1 Pet. 1, 18.}
^q Act. 13,
^{38, 39: 17,}
^{30. 2 Cor.}
^{5, 19. Col.}
^{1, 20.}
^{1 Joh. 2, 1:}
^{4, 10.}

21. χωρὶς νόμου, *without any reference to their having obeyed the law.*

Ibid. δικαιοσύνη is the *being righteous*, or *accounted righteous in the sight of God*; and is used by S. Paul for that state in which a man is placed when he is taken into covenant with God. At that time he is righteous in the sight of God; for all his past sins are forgiven: but this is done because he has faith in Christ, and has no reference whatever to his past life: the greatest sinner, if he has this faith, is at that time accounted righteous: and the best of men is not accounted righteous for his own works, but on account of his faith in Christ. This righteousness is called δικαιοσύνη Θεοῦ, because it is not a *man's own righteousness*, or the result of his own merits, but because God allows him to be accounted righteous for sake of his faith. See x. 3. Phil. iii. 9. where it is called

τὴν ἐκ Θεοῦ δικαιοσύνην.

22. εἰς πάντας καὶ ἐπὶ πάντας. It has been made known (πεφανέρωται) to all men, and the privilege extends to all men.

23. ὑστεροῦνται is a metaphor from persons left behind in a race. Δόξης Θεοῦ is the *image of God*, in which man was created. See i. 23. 1 Cor. xi. 7: or it may mean the glory and happiness of heaven, as in ii. 10. v. 2. viii. 18.

25. Ἰλαστήριον was not a *vic-tim*, but the *covering of the ark of the testimony*. See Deylingius, *Observ.* part. II. §. 41. Krebsius. It is so used in Lev. xvi. 13, 15, 16. Heb. ix. 5: but it may be an adjective, signifying *habens vim propitiandi*. Vulg. Chrysost. Theophylact, Erasmus, Le Clerc.

25, 26. διὰ τὴν πάρεσιν — Θεοῦ. Raphael understands διὰ to mean *with respect to*; but the passage may be rendered, *so that the righteousness ordained by Him* (see note at ver. 21.

δειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη διὰ τοῦ 27 νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. ^{† Act. 13, 39. Gal. 2, 16.} λογιζόμεθα οὖν, πιστεῖ δικαιοῦσθαι ἄνθρωπον, χωρὶς 28 ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί δὲ 29 καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ἐπεὶ περ εἰς ὁ Θεός, ὃς 30 δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν καταργοῦμεν διὰ τῆς πί- 31 στεως; μὴ γένοιτο· ἀλλὰ νόμον ιστῶμεν.

δικαιοσύνη Θεοῦ) is made manifest, on account of the remission of past sins by the forbearance of God.

26. εἰς τὸ εἶναι αὐτὸν δίκαιον. To shew that it is He, and not man, who is righteous. See δικαιοσύνη Θεοῦ in ver. 21. Τὸν ἐκ πίστεως Ἰησοῦ, him that has faith in Jesus, as τοῖς ἐξ ἐριθείας in ii. 8, and οἱ ἐκ πίστεως Gal. iii. 9.

27. οὐχί. A law of works would not exclude boasting: but if a man complied with the law, he would boast. The only thing which can hinder his boasting is the principle, that his own works are evil, and that he is justified by the free grace of God.

28. We should perhaps read λογιζόμεθα γάρ.

29. In ver. 20. he had drawn a negative conclusion, that no person whatever, Jew or Gentile, could be righteous from his own works. In ver. 28. he draws a positive conclusion, that every person, Jew or Gentile, may be righteous, if he has faith: and

in order to shew that this proposition is universal as well as the other, he says, that God is the God of the Gentiles as well as of the Jews.

30. ἐπεὶ περ. Many MSS. read εἰ περ.

Ibid. The opposition between the prepositions ἐκ and διὰ is perhaps more apparent than real. Περιτομὴν ἐκ πίστεως should be taken together, as meaning *circumcision which is made by or with faith*; and δικαιώσει is not to be connected with ἐκ πίστεως, but only with διὰ τῆς πίστεως. *God will justify the Jews who accompany circumcision with faith; and he will also allow faith to be the means of justifying the Gentiles.* This construction would be more apparent, if S. Paul had written περιτομὴν τὴν ἐκ πίστεως, as in ix. 30; and in Gal. iii. 9. we have οἱ ἐκ πίστεως. But S. Paul omitted the article, as in ii. 29. Eph. ii. 11. I conceive περιτομὴν ἐκ πίστεως to be a similar expression with ἡ ἐκ φύσεως ἀκροβυστία, ii. 27.

- 4 'ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρη- ^{• Esa. 51, 2.}
 2 κέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδι-
 3 καιώθη, ἔχει καύχημα. Ἀλλ' οὐ πρὸς τὸν Θεόν. ^{τί Gen. 15, 6.}
 γὰρ ἡ γραφή λέγει; 'Ἐπίστευσε δὲ Ἀβραὰμ τῷ ^{Gal. 3, 6.}
 4 Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.' ^{τῷ Jac. 2, 23.}
 δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν,
 5 ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πι-
 στεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἄσεβῃ, λογίζεται.
 6 ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ^{καθάπερ καὶ Δαβὶδ x Psal. 32,}
 λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ^{ᾧ ὁ Θεὸς λο- 1, 2.}
 7 γίζεται δικαιοσύνην χωρὶς ἔργων, 'Μακάριοι, ὧν
 ' ἀφένθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ
 8 ' ἁμαρτίαι. μακάριος ἀνὴρ, ^{ᾧ οὐ μὴ λογίσσεται Κύ-}
 9 ' ριος ἁμαρτίαν.' Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
 περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ

CHAP. IV.

1. Having asserted that no person is righteous by his works, he proceeds to prove it by the case of Abraham, the father of the nation, to whom the promise was originally given. *What shall we say, that Abraham gained by the observance of any ordinances, such as circumcision in his flesh?* Some persons have connected κατὰ σάρκα with πατέρα ἡμῶν, but it more probably relates to circumcision. For the answer to this question, see ver. 11.

2. *Let us see whether Abraham was righteous by any works which he performed: if he was, we shall find him boasting of them: but we find him doing no such thing when conversing with God.*

3. *Ἐλογίσθη. It was put or added to the balance of his account out of pure grace and favour.* Pyle.

4. *τῷ ἐργαζομένῳ. To a man who is performing the work which is appointed to him.* The article before ὀφείλημα is perhaps to be omitted.

5. *τὸν ἄσεβῃ.* It has been inferred from hence, that Abraham had once been an idolater. Bull.

6. *λέγει τὸν μακαρισμὸν, says of the happiness.* Palairot. See x. 5. John i. 45.

9. *Now must this blessing be necessarily confined to persons who are circumcised, or does it extend also to persons who are uncircumcised?* We may see this in the case of Abraham: for I have said, that his faith

ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην·
 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυ- 10
 στίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· καὶ 11
 σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης
 τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐ-
 τὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυ-
 στίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,)
 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, 12
 ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἔχουσι τῆς ἐν τῇ ἀκρο-
 βυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. * Οὐ 13
 γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρ-
 ματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου,
 ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου, 14
 κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ

* Gen. 17,
11. Gal. 3,
7.

* Gen. 15,6;
17, 2. &c.
Gal. 3, 18.

was allowed to reckon as right-
 eousness: i. e. his sins were for-
 given, like those mentioned in
 the psalms above quoted.

11. This is a kind of answer
 to the question in ver. 1. So
 far was circumcision from being
 the cause of Abraham's justifi-
 cation, that he was justified
 (i. e. his sins were forgiven,
 and he was accounted right-
 eous) before he was circum-
 cised: and circumcision was
 merely the seal of his faith
 being accepted.

Ibid. εἰς τὸ εἶναι αὐτόν. So
 that he is, as in ver. 16, 18,
 i. 20. vi. 12. Allusion seems to
 be made to the promise in
 Gen. xvii. 5. a father of many
 nations have I made thee: and
 S. Paul takes the promise in a
 spiritual sense, as if Abraham
 was to be the father of all per-

sons who resembled him in his
 faith.

13. Οὐ γὰρ διὰ νόμου. This
 refers to τοῖς οὐκ ἐκ περιτομῆς
 μόνον in ver. 12. Abraham was
 not the father of the Jews only;
 for the promise made to him
 had nothing to do with the
 Law.

Ibid. τοῦ κόσμου. S. Paul
 seems certainly to allude to
 Gen. xvii. 8. I will give unto
 thee, and to thy seed after thee,
 the land wherein thou art a
 stranger, all the land of Canaan,
 for an everlasting possession: and
 again, as in ver. 11. he takes
 the promise spiritually, as ap-
 plying to believers throughout
 the world. We should perhaps
 read κληρονόμον κόσμου.

14. εἰ γὰρ οἱ ἐκ νόμου δίκαιοι,
 κληρονόμοι.

- 15 ἐπαγγελία· ^a ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ ^a 3, 20: 5,
 16 οὐκ ἔστι νόμος, οὐδὲ παράβασις. ^a διὰ τοῦτο ἐκ πί- ^{13, 20: 7,}
 στεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγ- ^{8, 10. Joh.}
 γλίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ^{15, 22,}
 ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶ πατὴρ πάν- ^{1 Cor. 15,}
^{56. 2 Cor.}
^{3, 7, 9,}
^{a Gal. 3, 16,}
^{18.}
 17 των ἡμῶν (^b καθὼς γέγραπται, “Ὅτι πατέρα πολλῶν ^b Gen. 17,
 ‘ ἐθνῶν τέθεικά σε,)’ κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ^{5.}
 ζωοποιούντος τοὺς νεκροὺς, καὶ καλούντος τὰ μὴ ὄντα
 18 ὡς ὄντα. ^c Ὃς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς ^c Gen. 15,
 τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἶ- ^{4, 5. Heb.}
^{11, 12.}
 19 ρημένον, “Οὕτως ἔσται τὸ σπέρμά σου” ^d καὶ μὴ ἀ- ^d Gen. 17,
 σθενήσας τῇ πίστει, οὐκ ατενόησε τὸ ἑαυτοῦ σῶμα ἤδη ^{17: 18, 11.}
^{Heb. 11.}
^{11, 12.}
 νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν
 20 νέκρωσιν τῆς μήτρας Σάρρας· ^e εἰς δὲ τὴν ἐπαγγελίαν ^e Heb. 11,
 τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ’ ἐνεδυναμώθη ^{18.}
 21 τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, ‘καὶ πληροφορηθεῖς ^f Psal. 115,
 22 ὅτι ὃ ἐπήγγελται, δυνατὸς ἐστὶ καὶ ποιῆσαι. διὸ καὶ 37. ^{3. Luc. 1,}
 23 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^g Οὐκ ἐγράφη δὲ δι’ ^g 15, 4-
 24 αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, ^h ἀλλὰ καὶ δι’ ἡμᾶς, ^{1 Cor. 10,}
^{6, 11.}
^{h Act. 2,}
^{24.}

15. For the law is sure to make persons deserving of punishment for the violation of it: i.e. if persons were to be tried by their obedience to any law, either written or unwritten, they would be found to deserve punishment. Ὀργή is punishment in v. 9. The negative proposition οὐ γὰρ οὐκ ἔστι κ. τ. λ. may be expressed positively, wherever there is a law there is sure to be transgression. We should perhaps read οὐδέ.

16. Διὰ τοῦτο οἱ ἐκ πίστεως δίκαιοι κληρονόμοι εἰσιν, ἵνα ἡ δικαιοσύνη ᾖ κατὰ χάριν.

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Ibid. εἰς τὸ εἶναι. See note at ver. 11.

17. κατέναντι οὗ ἐπίστευσε Θεοῦ is to be connected with πατὴρ πάντων ἡμῶν, who is looked upon as the father of us all in the sight of that God in whom he believed. Pyle. Allusion is perhaps intended to Gen. xvii. 8. And I will be their God.

Ibid. νεκροὺς is explained by σῶμα νεκρωμένον in ver. 19.

19. οὐ before κατενόησε is omitted in some MSS.

20. διεκρίθη. See xiv. 1. Matt. xxi. 21. Acts x. 20. xi. 2. Jude 9.

c

οἷς μέλλει λογιῆσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγγεί-
^{18, 32.} ραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ¹⁸ ὃς παρε- 25
^{1 Joh. 1, 7:} δόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν
^{2, 2. 1 Cor. 15, 17.} δικαίωσιν ἡμῶν.

^{k Eph. 2, 13.} **ΔΙΚΑΙΩΘΕΝΤΕΣ** οὖν ἐκ πίστεως, εἰρήνην ἔχο- 5
 μεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-

^{1 Joh. 10, 9: 14, 6.} τοῦ, ¹ δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν τῇ πίστει 2
^{1 Cor. 15, 1.} εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν· καὶ καυχώ-
^{1. Eph. 2, 18: 3, 12.} μεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ^m οὐ μόνον δέ, 3
^{Heb. 3, 6.} ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ
^{m Phil. 1, 29. Jac. 1, 2, 3.} θλίψις ὑπομονὴν κατεργάζεται, ⁿ ἡ δὲ ὑπομονὴ δοκι- 4
^{n Jac. 1, 3.} μὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κατασχύνει· 5
 ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις

^{o Eph. 2, 1. Col. 2, 13.} ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ^o Ἐτι 6
^{Heb. 9, 15.} γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ
^{1 Pet. 3, 18.}

25. *διά.* Horsley observes, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of his being raised again. When Christ died, the anger and justice of God were satisfied: He consented, that men should be accounted righteous, if they had faith in Christ, and there was therefore nothing which required Christ to continue in the grave. His resurrection was the immediate consequence of man's forgiveness and justification. See viii. 10.

CHAP. V.

1. *Δικαιωθέντες.* Having been justified. He speaks of it as a thing passed. See note at iii. 21.

2. *καυχώμεθα.* This verb is frequently used by S. Paul for

to rejoice: ver. 11.

Ibid. δόξης. See ii. 10. iii. 23.

3. *But even in afflictions we rejoice with hope: for afflictions make us patient; patience brings us acquainted with the mercies of God: and this experience gives us hope of mercies yet to come: and this hope is one which in the end will not cause us to be ashamed of it. We know this from the earnest of the Spirit, which God has already poured into our hearts.*

6. Some MSS. read *εἶπε γὰρ Χ. ὄντων ἡμῶν ἀσθενῶν ἔτι.*

Ibid. ἀσθενῶν. Without power to save ourselves from the consequence of sin.

Ibid. κατὰ καιρὸν, at the appointed time, as in John v. 4. see Gal. iv. 4. *Bos, Raphael, Alberti.*

- 7 ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ
 8 ἀποθανεῖν· ὁ συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς
 9 ὑπὲρ ἡμῶν ἀπέθανε. πολλῶ οὖν μᾶλλον, δικαιωθέντες
 νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ
 10 τῆς ὀργῆς. Ἐπεὶ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον
 11 καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
 12 Ὡς περὶ τοῦτο ὡς περὶ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς

^p Joh. 15,
^{13.} Heb. 9,
^{15.} 1 Pet. 3,
^{18.}

^q 2 Cor. 5,
^{18.} Col. 1,
^{21, 22.}

^r 6, 23.
 Gen. 2, 17:
 3, 6. 1 Cor.
 15, 21.

7. τοῦ ἀγαθοῦ, *the public good*. Vater.

Ibid. τολμᾷ. *Sustinet*. Beza. Valcken. See xv. 18. 1 Cor. vi. 1.

8. ὑπὲρ ἡμῶν. It is shewn by Raphel, that this can only mean *vice nostrum*, and such is the meaning in ver. 7. Some MSS. omit ὁ Θεός.

Ibid. Scultetus observes, that S. Paul could say literally to most of the Christians at Rome, *Christ died for us while we were yet sinners*. We should now say, *that Christ died for us long before we were born*.

9. δικαιωθέντες—σωθησόμεθα. The antithesis is here clearly marked between *justification*, i. e. our first admission into the covenant, and final *salvation*. *Δικαιωθέντες, having been justified*, is the same as *καταλλαγέντες, having been reconciled*. See x. 10.

10. The death of Christ caused God to forget what was passed. He looked upon man as having received his punishment in the person of Christ. But the resurrection (ζωή) of Christ effected still more than this: it enabled all men to rise again and live for ever. See John vi. 57. xiv. 19.

11. And not only have we this hope of the future, but at at the present time *we rejoice in God*.

12. Διὰ τοῦτο. Some translate it, *therefore*, and make *καὶ οὕτως (even so)* answer to ὡς περ: but the sentence is probably incomplete, and is not finished till ver. 18: διὰ τοῦτο alludes to the reconciliation, mentioned in ver. 11, and this leads him to speak of the sin of Adam, which made that reconciliation necessary.

τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,
ἐφ' ᾧ πάντες ἡμαρτόν. ἄχρι γὰρ νόμου ἁμαρτία ἦν ¹³
ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου·
¹ 1 Cor. 15, 21, 22, 45. ἄλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μω- ¹⁴
σέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώ-
ματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλ-
λοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ ¹⁵
χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ
ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ
δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χρισ-
τοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι' ¹⁶

12. ἐφ' ᾧ. Some translate it, *in whom*, or *after whom*, viz. Adam: but it more probably means, *in as much as*, or *because*: (See 2 Cor. v. 4. (v. not.) Phil. iii. 12. iv. 10.) all men were subject to death, because all men were sinful, (ἡμαρτον, which is the same as ἀμαρτωλοὶ κατεστάθησαν in v. 19.)

13. But since it might be said, that where there was no law, there was no transgression, and consequently death ought not to have been inflicted, he observes, that all persons died between the times of Adam and Moses; and as death comes by sin, it must have been the sin of Adam, which caused all his descendants to die, whether they committed actual sin or no. Ἄχρι νόμου is generally understood to mean, *until the law of Moses*: but I would rather render the passage, *As far as there was law, so was there sin in the world*: (which is given

as a proof, that *all men had sinned*: for all men have a law of some kind or other: *but in cases where there is no law, (as in infants or idiots,) personal sin is not imputed to them: but still they are subject to death, which must therefore come on account of the sin of Adam.* The words ἐπὶ τῷ ὁμ. τῆς παραβ. Ἀδὰμ are perhaps to be connected with ἐβασίλευσεν.

14. ὅς ἐστι τύπος τοῦ μέλλοντος sc. ἀνθρώπου. Adam was the type of all mankind which was to come after him. *Knatchbull*. But most commentators take it to mean, that Adam was a type of Christ. All mankind were represented in Adam, as the cause of their punishment; and so they are all represented in Christ, as the cause of their restoration.

15. ἐπερίσσευσε. The difference between the παράπτωμα and the χάρισμα is this: the pardon granted by God is not

- ένος ἀμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ
 ένος εἰς κατὰκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν πα-
¹⁷ραπτωμάτων εἰς δικαίωμα. εἰ γὰρ τῷ τοῦ ένος πα-
 ραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ένος, πολλῶ
 μᾶλλον οἱ τὴν περιστείαν τῆς χάριτος καὶ τῆς δω-
 ρεῆς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύ-
¹⁸σουσι διὰ τοῦ ένος Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι'
 ένος παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κα-
 τὰκριμα, οὕτω καὶ δι' ένος δικαίωματος, εἰς πάντας
¹⁹ἀνθρώπους, εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς
 παρακοῆς τοῦ ένος ἀνθρώπου ἀμαρτωλοὶ κατεστάθη-
 σαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ένος δι-
²⁰καιοι κατασταθήσονται οἱ πολλοί. ^αΝόμος δὲ παρεῖσ- ^α 4, 15: 7,
 ἦλθεν, ἵνα πλεονάσῃ παράπτωμα. οὐ δὲ ἐπλεόνα- ^{8, Gal. 3,}
²¹σεν ἡ ἀμαρτία, ὑπερεπέρισσευσεν ἡ χάρις· ἵνα ὥσ-

merely for that one sin of Adam, but for all the sins which are committed by all men. Οἱ πολλοὶ is the same as πάντες.

16. δώρημα and χάρισμα are in fact the same thing: the latter is *free pardon*; the former is *the gift of eternal life*. Καὶ οὐχ ὡς δι' ένος ἀμαρτήσαντος τὸ κρίμα, οὕτω δι' ένος δικαιοῦντος τὸ δώρημα. The two effects did not take place exactly in the same way.

Ibid. ἐξ ένος sc. παραπτώματος.

17. Most MSS. read εἰ γὰρ ἐν τῷ ἐνὶ παραπτώματι.

18. After παραπτώματος, we are to supply the word κρίμα, and after δικαίωματος we are to supply χάρισμα. This verse does not contradict v. 15. The righteousness of Christ ex-

tended to *all men*, as the sin of Adam extended to *all men*: but the parallel does not hold in every particular. *All the sins* of men are forgiven, though *one sin* only was committed: and not only is the punishment of death removed, but eternal life is bestowed.

20. ἵνα πλεονάσῃ denotes the effect, and not the cause. See note at Matt. i. 22. Sin and death, which were the consequences of Adam's fall, existed always: and so far from men being freed from them by obedience to any law, the only consequence of their having any law, was that their sin became more apparent. But even here, the free grace of God through faith in Christ is sufficient to atone for sin.

περ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

ΤΙ οὖν ἐροῦμεν; ἐπιμενούμεν τῇ ἁμαρτίᾳ, ἵνα ἡ 6
 x Gal. 6, 14. χάρις πλεονάσῃ; * μὴ γένοιτο. οὔτινες ἀπεθάνομεν τῇ 2
 y Gal. 3, 27. ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἄγνοεῖτε ὅτι 3
 οἱ ἑβραπίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θά-
 z 1 Cor. 6, 14. Eph. 4, 22, 23, 24. νατον αὐτοῦ ἐβαπτίσθημεν; * συνετάφημεν οὖν αὐτῷ 4
 Col. 2, 12; 3, 10. 1 Pet. 4, 1, 2. διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὡς περ
 ἡγήρηται Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.
 a 8, 11. Philip 3, 10, 11. * Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

CHAP. VI.

1. ἐπιμενούμεν. The best MSS. read ἐπιμένωμεν. He had said (v. 18.) that Christ's death atones for *all the personal sins* of men: and he now prevents the mistaken notion, that therefore men should continue in sin.

2. τῇ ἁμαρτίᾳ. By *sin*, as in ver. 10, 11. See other instances at Gal. ii. 19. It was sin, which caused all men to suffer the punishment of death. S. Paul's argument is, *If sin is such a dreadful thing as to have exposed us all to the punishment of death (which was suffered for us by Christ, and from which his death has alone freed us,) how can we think of continuing in it any longer?*

3. Christ died for all men: i. e. when he died, all mankind were supposed to die with him, and so the penalty was paid in

the person of Christ: but each man is admitted to his share of this benefit, when he is baptized: he then professes his faith in the death of Christ, and he is said figuratively to die with him at baptism. After which he rises again, and becomes as it were a new creature.

4. διὰ τῆς δόξης τοῦ πατρὸς. By *the power of the Father*: or perhaps, *because he is the image of the Father*. See 1 Cor. xi. 7.

5. I would connect τοῦ θανάτου with σύμφυτοι, not with τῷ ὁμοιώματι. He had shewn in the preceding verse that the burial and resurrection of Christ was a representation of the burial and resurrection of Christians; and he continues, *For if by this resemblance or representation we have been partakers in his death, we shall also be partakers in his resurrection*. It

- 6^b τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος ^{b Gal. 2, 20:}
 συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, ^{5, 24.}
- 7 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ^{c 1 Pet. 4,}
 ὁ γὰρ ἀπο- ^{1,}
- 8 θανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ^d Εἰ δὲ ἀπεθά- ^{d 2 Tim. 2,}
 νομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐ- ^{11.}
- 9 τῷ, ^e εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ^{e Apoc. 1,}
 10 ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. ^f ὁ γὰρ ^{18.}
 ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ^{f Luc. 20,}
 ζῇ, ^{38.} ζῇ, ^{27, 28.}
- 11 τῷ Θεῷ. ^g οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς ^{g Gal. 2,}
 μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ ^{19-1 Pet. 2,}
 12 Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἁμαρ- ^{24.}
 τία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ
- 13 ἐν ταῖς ἐπιθυμίαις αὐτοῦ· ^h μηδὲ παριστάνετε τὰ μέλη ^{h 12, 1.}
 ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ^{Luc. 1, 74.}
 ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ^{Gal. 2, 20.}
 14 ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν ^{Heb. 9, 14.}
 οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. ^{1 Pet. 4, 2.}

is then only necessary to supply *σύνφυτοι* before *ἀναστάσις*, and I should understand this, not of our final resurrection, but of that figurative or spiritual resurrection, by which we rise again at baptism to a newness of life.

6. *παλαιὸς ἄνθρωπος* is man before he is baptized, while he is under sentence of death. After baptism he becomes a *new man*.

6. τὸ σῶμα τῆς ἁμαρτίας. To keep up the metaphor, he says that sin is *the body* which is nailed to the cross, when each individual is crucified with Christ at baptism.

10. τῇ ἁμαρτίᾳ, *by or in consequence of sin*: i. e. the sinful nature which he assumed: τῷ Θεῷ, *by or in consequence of his divine nature*.

11. εἶναι and τῷ Κυρίῳ ἡμῶν are perhaps interpolations.

12. Most MSS. omit αὐτῇ ἐν.

13. *Do not give up your members to sin*, which will use them as instruments of wickedness.

14. οὐ γάρ. This is given as a reason, why sin should not now be their master: and the reason is, *because ye are not under the law*: i. e. your righteousness is not made to depend upon your perfect obe-

¹ Gal. 2, 18, ¹⁹ τί οὖν ; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ¹⁵
¹⁹ ἀλλ' ὑπὸ χάριν ; μὴ γένοιτο. ¹⁶ οὐκ οἶδατε ὅτι ὃ παρ-
² Pet. 2, 19. ιστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοί ἐστε ὃ
 ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς
 δικαιοσύνην ; χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ¹⁷
 ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδό-
¹ Joh. 8, 32. ¹⁸ θητε τύπον διδαχῆς. ¹ ἐλευθερωθέντες δὲ ἀπὸ τῆς ¹⁸
¹ Pet. 2, 16. ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπων ¹⁹
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ
 γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ
 καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστή-
 σατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασ-
^m Joh. 8, ²⁰ μόν. ³⁴ ὅτε γὰρ δούλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ²⁰
³⁴ ἦτε τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' ²¹
 οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων, θάνα-
 τος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δου- ²²

dience to any law : if it was, you could only be accounted guilty for the violation of the law : sin would be sure to get the better of you : but you are put into a state of being accounted righteous by the free grace of God.

16. He now tells them of the alternative which is before them : *Do ye not know, with respect to the Master whom ye are to serve, that you must either serve sin, which leads to death, or obedience, which leads to justification ?*

17. τύπον. The proper construction would be, ὑπηκούσατε τῷ τύπῳ διδαχῆς, εἰς ὃν παρεδόθητε, ye have obeyed that form or scheme of doctrine, to the guidance of which ye were com-

mitted.

19. Ἀνθρώπων λέγω. *I am speaking of what is the common case with men, in consequence of that weakness which is natural to your flesh.* He means, that he was not addressing or censuring them personally, but he was speaking of the common case of all men.

Ibid. εἰς τὴν ἀνομίαν, the effect of which was that you became wicked : εἰς ἁγιασμόν, the effect of which is that you are made holy.

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. *Quod ad justitiam attinet, liberi eratis.* Righteousness certainly could not claim you as its servants.

21. τίνα καρπὸν. *What enjoyment ?*

λωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγια-
 23 σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. ^{Gen. 2, 17.} τὰ γὰρ ὀψώνια ^{1 Cor. 15,}
 τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ^{21. Jac. 1,}
 7 ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ^{15. 1 Pet. 1,} Ἡ
 ἀγνοεῖτε, ἀδελφοί; γνώσκουσι γὰρ νόμον λαλῶ, ὅτι ^{3.}
 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ.
 2 ὅ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ^{1 Cor. 7,}
 εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου ^{2, 10, 39.}
 3 τοῦ ἀνδρός. Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς ^{Mat. 5,}
 χρηματίζει, εἰ ἀνὴρ γένηται ἀνδρὶ ἐτέρῳ· εἰ δὲ ἀποθάνῃ ^{32.}
 ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
 4 αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ. ^{Gal. 2,} ὥστε, ^{8, 2,}
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ ^{2, 19, 20:}
 σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ,
 τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ

CHAP. VII.

1. γνώσκουσι νόμον. *I am speaking to persons who know what is the nature of a law, viz. that the law imposed by any man is in force so long only as the man is alive.* Many persons make τοῦ ἀνθρώπου to be governed by κυριεύει—has force over the man—but the former construction is preferred by Elsner, Hammond, Mosheim; and the illustration in v. 2. seems to require it. There is a construction somewhat similar in 1 Cor. ii. 11. and perhaps in James iii. 8. Some make νόμος the nominative to ζῇ, but I have preferred ὁ ἀνθρώπος, as in 1 Cor. vii. 39.

2. νόμῳ and νόμου τοῦ ἀνδρός mean the universal law or principle, that a woman is to be subject to her husband.

3. χρηματίζειν signifies to be called, or named. See Raphel, Elsner.

Ibid. γένηται is the proper term in this place, as in Lev. xxii. 13. and Heliodorus, εἰς διαδοχὴν σπορᾶς τήνδε ἐμαντὴ γενέσθαι διεσκεψάμεν, I. p. 40.

4. He is still pursuing the metaphor of men having before been the slaves of sin: but the law sentenced sinners to death, and he supposes all men to have suffered death in the person of Christ (διὰ τοῦ σώματος τοῦ Χριστοῦ.) Ἐθανατώθητε τῷ νόμῳ, *Ye were put to death by the law.* (see Gal. ii. 19.) εἰς τὸ γενέσθαι, *So that you are released from your slavery to sin, and are become the servants of another Master.* (See note at iv. 11.) ἵνα καρποφορήσωμεν, *that we might have our enjoyment* (see

- ^{16, 21. Gal. 5, 19.} Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν 5
 ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν
^{12, 29: 6, 6. 2 Cor. 3, 6.} ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. ὡνὺν δὲ 6
 κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κα-
 ειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύμα-
 τος, καὶ οὐ παλαιότητι γράμματος.
^{13, 20. Exod. 20, 17. Deut. 5, 21.} Ὅτι οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο. 7
 ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμον. τὴν
 τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν,
^{14, 15: 5, 20. Gal. 3, 19.} Ὅτι ἐπιθυμήσεις. ἡ ἀφορμὴν δὲ λαβούσα ἡ ἁμαρ- 8
 τία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-

vi. 21.) *through God*: he alludes to those spiritual comforts and blessings which God bestows to the regenerate.

5. τῇ σαρκὶ is the *unregenerate state*, when men obeyed the lusts of the flesh, without being influenced by the Spirit. See viii. 8, 9.

Ibid. παθήματα τῶν ἁμαρτιῶν, i. e. παθ. ἁμαρτωλά. See i. 26.

Ibid. τὰ διὰ τοῦ νόμου. Some take this merely to mean, *which were under the law*, as διὰ is used in iv. 11. 2 Cor. v. 10. 1 Tim. ii. 15. But see Gal. ii. 19. It may mean, *the lusts which became sinful in consequence of the law*, (which prohibited them.)

Ibid. εἰς τὸ καρπ. So that we reaped the fruit of them by death: i. e. death was the fruit of them.

6. κατηργήθημεν. See Gal. v. 4. The reading of ἀποθανόντες is preferable to ἀποθανόντος. S. Paul does not speak of the law being dead: (see note at ver. 1.) but he supposes all persons to have died in the person of Christ.

Ἐν ᾧ κατειχόμεθα, in which we were held fast: we could not free ourselves from it.

Ibid. ἐν καινότητι πνεύματος, i. e. καινότητι πνευματικῇ, in a new state which gives us the assistance of the Spirit: παλαιότητι γράμματος, the old or former state, where the letter of the law condemned us. See 2 Cor. iii. 6. Gal. iii. 9, 10.

7. He had spoken of men being freed from the law, and of the penalties denounced by the law making men still more sinful, and he therefore asks, *Is then the law itself sinful? By no means. All I meant to say was, that the actions of men would not have been sinful, if there had been no law, natural or revealed, which prohibited them.* τὴν ἁμαρτίαν οὐκ ἔγνω is, *I should not have known the nature of sin*: and ἐπιθυμίαν οὐκ ᾔδειν is, *I had not known the sinful nature of covetousness.*

8. ἐν ἐμοί. He is still speaking of an unregenerate man, (see ver. 5.) He supposes sin to

9 θυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ
 ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ
 10 ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· ^{καὶ εὐρέθη μοι} ^{Lev. 18,}
 11 ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. ἡ γὰρ ἁμαρ- ^{5. Ezech.}
 τία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ ^{20, 11, 13.}
 12 με, καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε ὁ μὲν νόμος ^{ἄ-} ^{7 1 Tim. 1,}
 13 γιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ ^{8.}
 οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ
 ἡ ἁμαρτία· ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι
 κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν
 14 ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ^{Οἶδαμεν} ^{2 1 Reg. 21,}
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός ^{20, 25. Esa.}
 15 εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ^{50, 1. 1 Mac.}
^{1, 15.}
 ὁ γὰρ κατερ- ^{a Gal. 5, 17.}
 γάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσ-

know that the law forbade certain acts, and to have taken every opportunity to urge men to do them.

Ibid. χωρὶς νόμου. If it were not for the prohibitions of the law, sin would not exist.

9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. I will suppose there to have been a time when men did not know any thing of the prohibitions of the law: (and all infants are in such a state:) at that time their actions were not sinful: but as soon as they were aware of the commandments and prohibitions, they did what was prohibited, their actions were sinful, and they incurred the penalty of death. Ἐγὼ is used for any person whatever.

11. ἐξηπάτησε, persuaded me that it was lawful to do that which I liked: καὶ δι' αὐτῆς ἀπέκτεινεν, and made me subject to

death in consequence of the commandment which I had broken.

13. I have followed the punctuation of Beza, Elsner, Schmiddius, Wolfius. Has that which is good been the cause to me of death? By no means: it was sin which was the cause: so that sin appears to have effected my death in consequence of the law, which is good, having denounced penalties: so that sin becomes still more sinful, because it caused me to transgress so good a law. Γέγονε is perhaps an interpolation.

14. πνευματικός. Persuades a man to do that which his better part approves: ἐγὼ δὲ σαρκικός εἰμι, but men in their natural state are inclined to follow their lusts. Πεπραμένος the metaphor is still kept up of a man being the slave of sin.

15. οὐ γινώσκω. The mean-

σω· ἀλλ' ὁ μωῶ, τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω, τοῦ- 16
 το ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. νυνὶ δὲ οὐκ 17
 ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ
^b Gen. 6, 5: ἁμαρτία. ^b Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν 18
 ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παράκειταιί
 μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. οὐ 19
 γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν,
 τοῦτο πράσσω. εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ 20
 ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ
 ἁμαρτία. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ 21
^c Psal. 1, 2. ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ^c συνή- 22
² Cor. 4, 16.
 Eph. 3, 16. δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρω-
^d Gal. 5, 17. πον· ^d βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἄν- 23
 τιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμα-
 λωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
 μέλεσί μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύ- 24
 σεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; εὐχα- 25
 ριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

ing is, that a servant does not act from his own judgment; he does merely what his master tells him.

16. νόμος all throughout this passage means a law, natural or revealed. *If I do what my master (sin) tells me, which is not the wish of my own mind, it follows of course, that the law, which forbids me to do it, must be good.*

21. I find, therefore, this law or principle in me, viz. ὅτι τὸ κακὸν παράκειται ἐμοὶ θέλοντι ποιεῖν τὸ καλόν.

22. τὸν ἔσω ἄνθρωπον. We find this expression in Plato,

φαίη δὲ δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου ὁ ἔντος ἄνθρωπος ἔσται ἐγκρατίστατος. *de Republ.* IX. p. 589. and in the Talmud, *Cutis et caro vestis est hominis: sed spiritus interior homo vocatur.* See Elsner.

24. σώματος τοῦ θανάτου is the same as σώματος θνητοῦ or νεκροῦ, (see vi. 12. viii. 11.) and therefore τούτου agrees with σώματος. See Luke xvi. 8.

25. I thank God, *He will deliver me* through Jesus Christ. *Knatchbull.* Many MSS. read χάρις for εὐχαριστῶ.

ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ,
 8 τῇ δὲ σαρκί, νόμῳ ἁμαρτίας. Οὐδὲν ἄρα νῦν κατὰ-
 κριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περι-
 2 πατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ὁ γὰρ νόμος τοῦ ^{ε 6, 18, 22.}
 πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε ^{Joh. 8, 36.}
 με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
 3 Ὅτι γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς ^{1 Cor. 5,}
 σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι ^{21. Eph. 2,}
 σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ^{14, 15.}
 4 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου ^{Gal. 3, 13.}
 πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν,
 5 ἀλλὰ κατὰ πνεῦμα. Ὅτι γὰρ κατὰ σάρκα ὄντες, τὰ ^{ε 1 Cor. 2,}
 τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ ^{14.}

CHAP. VIII.

1. Οὐδὲν κατάκριμα. This is the conclusion from the preceding verse. If God has saved me through Christ from that death to which I was condemned, there is now no sentence of condemnation to those who believe in Christ, and have applied to themselves the benefit of that death. The words *μὴ—πνεῦμα* are probably an interpolation, and were added by some person who did not know that *οὐδὲν κατάκριμα* applied to the state of a man when he was taken into covenant, and had no reference to his subsequent sins. *Those who are taken into covenant with Christ, have at that time nothing to condemn them.*

2. Ὁ νόμος τοῦ πν. τῆς ζωῆς ἐν Χ. 1. *The ordinance of God, that spiritual grace and eternal life shall belong to those who be-*

lieve in Christ. Τοῦ νόμου τῆς ἁμ. καὶ τοῦ θανάτου, the ordinance of God, that sin and death shall always accompany each other.

3. τοῦ νόμου is here *the natural law, or knowledge of right and wrong*. This was not able to make a man do what is right, because his lusts drew him to what was wrong. *Τὸ ἀδύνατον* is the accusative absolute.

Ibid. *σαρκὸς ἁμαρτίας*, i. e. *σαρκὸς ἁμαρτωλῆς*.

Ibid. *περὶ ἁμαρτίας*. See note at Heb. x. 6.

Ibid. *κατέκρινε*, *inflicted sentence upon*, i. e. put to death. God no longer suffered sin to reign over us.

4. *So that we now are able to fulfil the command of the law.*

5. *φρονεῖν τὰ τῶν* is to take the part of any one. See Matt. xvi. 23.

^h 6, 21. πνεύματος. ^b τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· 6
 Gal. 6, 8. τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη. Διότι 7
 τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ
 νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
ⁱ 1 Cor. 2, ⁱ οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. 8
^{14.}
^k 1 Cor. 3, ^k Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ 9
^{16.} Gal. 4, πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ
^{6.} Phil. 1, οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν 10
^{19.} ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα
 ζῶν διὰ δικαιοσύνην. ^l εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος 11
^{16, 4, 5.} Act. 2, 24. Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χρι-
¹ Cor. 6, 14. στὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα
² Cor. 4, 14. Eph. 2, 5. Col. 2, 13. ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.
^m 6, 7, 18. ^m ἌΡΑ οὖν, ἀδελφοὶ, ὀφειλέται ἐσμέν οὐ τῇ 12
ⁿ Eph. 4. σαρκὶ, τοῦ κατὰ σάρκα ζῆν· ⁿ εἰ γὰρ κατὰ σάρκα 13
^{22: 5, 3. &c.} Col. 3, 5, 6. ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πρά-
^o Gal. 5, 18. ξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ^o Ὅσοι γὰρ 14
^p 1 Cor. 2, πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. ^p οὐ 15
^{12.} 2 Tim. 1, 7. Gal. 3, γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ'
^{26: 4, 5, 6.} Marc. 14, ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, "Ἀββᾶ
^{36.} 2 Cor. 1, "ὁ πατήρ." ^q αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύ- 16
^{22: 5, 5.} Eph. 1, 13: ματι ἡμῶν, ὅτι ἐσμέν τέκνα Θεοῦ. ^r εἰ δὲ τέκνα, καὶ 17
^{4, 30.}
^r Act. 14, 22.

6. τὸ φρόνημα τῆς σαρκὸς is the same as τὸ φρονεῖν τὰ τῆς σαρκὸς in v. 5. and therefore means *the addicting oneself to the flesh, joining the party of the flesh.*

7. οὐ δύναται. Man has no power to do this of himself,

face.

rit of God, and

Spirit of Christ, appear to be synonymous.

10. In your bodies you may be considered to have suffered death for your sins, but spiritually you have been restored to life, because your faith is counted for righteousness. See iv. 25.

15. Ἀββᾶ ὁ πατήρ. See Gal. iv. 6.

- κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ ^{2 Tim. 2, 11, 12.}
 Χριστοῦ· ἔπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶ-
 18 μεν· ¹ λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ ² ¹ Matt. 5, 12. 2 Cor. 4, 17. Philipp. 3, 10, 21.
 νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῇ-
 19 ναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ¹ ¹ Pet. 1, 6: 4, 13. 1 Joh. 3, 1, 2.
 20 ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ
 ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ
 21 τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις
 ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
 22 τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἶ-
 δαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συν-
 23 ωδίνει ἄχρι τοῦ νῦν· ¹ οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ ² ¹ Luc. 21, 28. 1 Joh. 3, 2. 2 Cor. 5, 2, 4.
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ
 ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν
 24 ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ² τῇ γὰρ ἐλπίδι ² ² Cor. 5, 7.
 ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ

17. *ἔπερ.* Since the end of our suffering with him is that we may be glorified with him.

19. *For created beings look anxiously for the time when it shall be revealed, who are the sons of God.*

20. *For all creation is subject to a state which must come to an end, (not by any will of its own, but according to the will of Him who thus made it subject,) with an expectation, that this creation will be freed &c. For κτίσις, see Mark xvi. 15. Col. i. 23.*

21. *ὅτι* is not because, as in our translation, but *that*, and is to be coupled with ἐπ' ἐλπίδι, in the hope that this creature &c. We may either put the words τῇ γὰρ ματαιότητι — ὑποτάξαντα in a parenthesis, and couple ἐπ'

ἐλπίδι with ἀπεκδέχεται, or the sentence may be completed at ἀπεκδέχεται, and ἐπ' ἐλπίδι may be coupled with ὑποτάξαντα. I should prefer the former.

22. *συστενάζει, συνωδίνει.* The metaphor is from a woman in labour. The whole human race looks anxiously forward to its future state.

23. *οὐ μόνον.* Nor is this confined to the heathen: even Christians are anxious to be released from the body.

24. *ἐσώθημεν.* We were placed in a state of salvation.

Ibid. βλεπομένη. Josephus uses this word in the same sense, *ἐπεὶ γὰρ ἐναργὴ καὶ βλεπούμενα τεκμήρια παρεχόμεθα*, vol. I. p. 715.

^y 2 Cor. 4, γὰρ βλέπει τις, τί καὶ ἐλπίζει; ¹ εἰ δὲ ὁ οὐ βλέπο- 25
^{18.} Heb. 11, 1, μεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. ² Ὡς- 26
^z Zach. 12, αὐτῶς δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς
^{10.} Matt. 20, 22, ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ,
^{Jac.} 4, 3, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει
^a 1 Par. 28, ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις· ^a ὁ δὲ ἐρευνῶν τὰς 27
^{9.} Psal. 7, 9, Jer. 11, 20: 17, 10, καρδίας οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ
^{Θεὸν} ἐντυγχάνει ὑπὲρ ἀγίων. Οἶδαμεν δὲ ὅτι τοῖς 28
^{ἀγαπῶσι} τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς
^b Eph. 1, 5, κατὰ πρόθεσιν κλητοῖς οὖσιν. ^b ὅτι οὖς προέγνω, καὶ 29
^{11.} Philipp. 3, 21, Col. 1, 18, προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
^{εἰς} τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·
^{οὖς} δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὖς ἐκά- 30
^{λεσε,} τούτους καὶ ἐδικαίωσεν· οὖς δὲ ἐδικαίωσε, τού-
^c Psal. 56, 11: 118, 6, 4, 25: 5, 6, 9. Eza. 53, 5. Joh. 3, 16, τους καὶ ἐδόξασε. ^c Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ 31
^ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ^d ὅς γε τοῦ ἰδίου 32
^{υἱοῦ} οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδω-

26. ὑπερεντυγχάνω. See note at ver. 34. The meaning is, that the prayers which a Christian offers up, are offered by the Holy Spirit which dwells in him. Ὑπὲρ ἡμῶν are wanting in the best MSS.

Ibid. ἀλαλήτοις, *Ineffabilibus*. Beza, Castalio, &c.: but Bos renders it *occultis, quæ non audiuntur*.

27. τί τὸ φρόνημα τοῦ πνεύματος. *God knows which of our thoughts proceed from the Holy Spirit*: (see ver. 6.) *because the Spirit prays for Christians according to the will of God*.

28. τοῖς κατὰ πρόθεσιν κλητοῖς. *Who are called*, i. e. taken into covenant, *in the manner which*

was before ordained of God, (see iii. 21.) viz. by faith, and not for their own merits.

29. *For God knew before who these would be, and determined that they should be created anew after the image of his Son: so that we all are sons of God and joint-heirs with Christ*, (see ver. 16, 17.) *he being the eldest Son*.

30. ἐκάλεσε. He offered the terms of His covenant to those who conformed to the conditions of it, viz. to those who had faith. Ἐδικαίωσεν, He freely forgave them all their sins. Ἐδόξασε, He hath designed them for a future state of glory.

32. The argument requires, that we should take τοῦ ἰδίου

κεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν

33 χαρίζεται ; * τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ ; ^ε Esa. 50, 8, 9.

34 Θεὸς ὁ δικαίων ; ^ι τίς ὁ κατακρίων ; Χριστὸς ὁ ἀπο- ^ι Psal. 110, 1. Marc. 16, 19. Heb. 1, 3: 8, 1: 12, 2. 1 Pet. 3, 22. 1 Joh. 2, 1.

35 τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν ; τίς ἡμᾶς ² 1 Pet. 3, 22. 1 Joh. 2, 1.

χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ; θλίψις, ἡ ² 1.

στενοχωρία, ἡ διωγμὸς, ἡ λιμὸς, ἡ γυμνότης, ἡ κίν-

36 δυνος, ἡ μάχαιρα ; ^ε καθὼς γέγραπται, 'Ὅτι ἕνεκα ^ε Psal. 44, 22. 1 Cor. 4, 9. 2 Cor. 4, 11: 11, 23.

'σοῦ θανατούμεθα ὅλην τὴν ἡμέραν' ἐλογίσθημεν ² 1 Cor. 15, 57. 2 Cor. 2, 14.

37 'ὥς πρόβατα σφαγῆς.' ^h Ἀλλ' ἐν τούτοις πᾶσιν ^h 1 Cor. 15, 57. 2 Cor. 2, 14.

38 ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι ² 1 Cor. 15, 57. 2 Cor. 2, 14.

γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ² 1 Cor. 15, 57. 2 Cor. 2, 14.

ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, ⁵ 4: 5: 11.

39 οὔτε ὑψωμα οὔτε βάθος, οὔτε τίς κτίσις ἑτέρα δυνή-

σεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς

ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

9 * ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, ^k 1, 9.

συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύ- ² Cor. 1, 23. Gal. 1, 20. Philipp. 1, 8. 1 Thess. 2, 5.

νίου in its strict literal sense: ² 5.

for if Christ was merely an ² 5.

adopted Son, whom God al- ² 5.

lowed to be put to death, we ² 5.

could not infer from thence ² 5.

that He would also give us all ² 5.

things. ² 5.

33. I have followed the punc- ² 5.

tuation of Lock, Wells, Black- ² 5.

wall, Vater, which seems still ² 5.

more necessary if Χριστὸς be- ² 5.

fore ὁ ἀποθανὼν is an interpola- ² 5.

tion. ² 5.

34. ἐντυγχάνει. See Heb. vii. ² 5.

25. The Socinians deny that ² 5.

ἐντυγχάνειν means to intercede. ² 5.

But it is so used by Philo Ju- ² 5.

dæus, who makes Abraham say ² 5.

to God, δεδιώς καὶ τρέμων ἐντυγ- ² 5.

1 10, 1. *ματι ἀγίῳ*· ¹ ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλει- 2
^mExod. 32, *πτος ὁδύνῃ τῇ καρδίᾳ μου*· ^m ἡνύχόμεν γὰρ αὐτὸς ἐγὼ 3
32. *ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν*
ⁿ 2, 17: 3, 2. *μου, τῶν συγγενῶν μου κατὰ σάρκα*· ⁿ οἵτινές εἰσιν 4
Exod. 4, 22. *Ἰσραηλῖται, ὧν ἡ νιοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-*
Dent. 7, 6. *θήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-*
Psalm. 147, *γελία, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ 5*
19. Eph. 2, *σάρκα, ὃ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς*
12. *αἰῶνας. ἀμήν.* ^p Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος 6
^o Matt. 1, 1. *τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσ-*
&c. Luc. 3, *ραὴλ οὗτοι Ἰσ-*
23. &c. *ραὴλ οὗτοι Ἰσ-*
Joh. 1, 1. *ραὴλ οὗτοι Ἰσ-*
Heb. 1, 8, 9. *ραὴλ οὗτοι Ἰσ-*
p 2, 28: 3, 3.

seems to mean, that *his own conscience*, and *the Holy Spirit* which dwelt in him, bore witness to this.

3. *ἀνάθεμα* is a *thing set apart*, and generally in a bad sense, i. e. devoted to destruction: but it has not necessarily that sense: *ἀνάθεμα ἀπὸ τινος* is *set apart by any one*. S. Paul had been set apart and consecrated by Christ to his service: and he had prayed that this devotion of himself might be for the good of his countrymen.

4. *Ἰσραηλῖται*. This term was only applied to the genuine descendants of Jacob. See John i. 48. Acts xiii. 16. 2 Cor. xi. 22.

Ibid. *νιοθεσία*. See Exod. iv. 22. Hos. xi. 1. Jer. xxxi. 9.

Ibid. *δόξα*. In allusion to the *Glory of the Lord* which appeared on the ark of the covenant. 1 Sam. iv. 21. Psalm lxxviii. 61.

Ibid. *διαθήκαι*. Not different covenants, for there was only one between the times of Adam and Christ: but God renewed

the covenant at various times, e. g. with Noah, Abraham, Isaac. See Eph. ii. 12. Elsner has brought instances from heathen writers: it perhaps meant *αἱ πλάκες τῆς διαθήκης*.

Ibid. *λατρεία*. The privilege of worshipping the true God.

5. The last privilege enumerated is, that Christ, as far as he could be born of human parents, was descended from the Jews. They had the honour of giving birth to him, who in his higher nature was the ever-blessed God. This passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c. nor did any person ever propose a different interpretation till after the Socinian controversy began.

6. What I have said of these high privileges, might seem at variance with what I have also said, of the Jews being no longer the chosen nation: *but it is not that the word of God has failed*: he promised bless-

- 7 ραὴλ· οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα, ^{Num. 23, 19. Joh. 8, 39. Gal. 6, 16. 2 Tim. 2, 13.}
 8 ἀλλ', 'Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.' 'τούτ-
 ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ,
 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.
 9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος, 'Κατὰ τὸν καιρὸν
 10 'τούτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.' 'Οὐ
 μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα,
 11 Ἰσαὰκ τοῦ πατρὸς ἡμῶν μήπω γὰρ γεννηθέντων,
 μηδὲ πραξάντων τὸ ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλο-
 γὴν τοῦ Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ
 12 τοῦ καλοῦντος, ἡ ἐρρήθη αὐτῇ, 'Ὅτι ὁ μείζων δου-
 13 'λεύσει τῷ ἐλάσσονι' καθὼς γέγραπται, 'Τὸν
 'Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.'
 14 'Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ

ings to the true Israelites: but this did not mean all the descendants of Jacob, but those who have faith.

9. The LXX is very different: Ἐπαναστρέφω ἤξω πρὸς σε κατὰ τὸν καιρὸν τούτου εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου. The force of this quotation lies in the words τῇ Σάρρᾳ: the promise was not to the children of Abraham generally, but to his son by Sarah.

10—13. Nor was this the only restriction of the promise. For Rebecca conceived from one specified individual, from Isaac, and before the children were born, it was said &c. &c. Κοίτην ἔχειν is *utero gerere*. V. Schleusner.

11. ἡ κατ' ἐκλογὴν πρόθεσις. The method which God had determined for choosing those persons who were to be justified,

namely, by faith. See viii. 28, 29.

12. ὁ μείζων, the elder, if applied to the two individuals: the greater, if applied to the two nations. *Le Clerc*.

13. ἐμίσησα. Μισεῖν sometimes means, to love less than another: Luke xiv. 26. John xii. 25: but the passage in Malachi alludes to the temporal condition of Jacob's and Esau's children.

14. μὴ ἀδικία; Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews to any other nation? Certainly not. Neither is he now unjust in pardoning the Gentiles and accepting their faith: for this is just what he did to the Jews, when he pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19.

- ^z Exod. 33, γένοιτο. ^z τῷ γὰρ Μωσῇ λέγει, 'Ἐλεήσω ὃν ἂν ¹⁵
^{19.} 'ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτείρω.' ἄρα οὖν οὐ ¹⁶
τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦν-
^a Exod. 9, ^a τος Θεοῦ. ^a λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ, 'Ὅτι εἰς ¹⁷
^{16.} 'αὐτὸ τοῦτα ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν
'δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν
'πάσῃ τῇ γῇ.' Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέ- ¹⁸
λει, σκληρύνει. Ἐρεῖς οὖν μοι, τί ἐτι μέμφεται; τῷ ¹⁹
^b Esa. 45, 9: γὰρ βουλήματι αὐτοῦ τί ἀνθέστηκε; ^b Μενούνγε, ὦ ²⁰
^{64, 8. Jer.} ἀνθρώπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ
^{18, 6. Sap.} ^{15, 7.} ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, "Τί με ἐποίησας οὐ-
^c ² Tim. 2, " τως;" ^c ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ²¹
^{20.} ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν
^d 2, 4, 5. σκεῦος, ὃ δὲ εἰς ἀτιμίαν; ^d εἰ δὲ θέλων ὁ Θεὸς ἐνδεί- ²²
ξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ,
ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρ-

16. θέλωντος probably relates to Abraham *wishing* that his son Ishmael might have the promise, Gen. xvii. 18. or Isaac *wishing* to bless Esau, Gen. xxvii. and *τρέχοντος* to Esau *running* to hunt for venison, xxvii. 5.

17. In the LXX it is, *ἔνεκεν τούτου διετηρήθης*, which means, *for this cause hast thou been preserved in the midst of all these plagues*: and so *ἐξήγειρά σε* may mean, *I have raised thee up from these plagues*. Hammond, Le Clerc, Junius, Wolfius. See James v. 15. S. Paul had before brought an instance of God pardoning sinners: he now brings an instance of his not pardoning.

19. See iii. 5, 7.

20. It must be remembered, that S. Paul is speaking of temporal blessings, and of the Jews being the chosen people of God. With respect to the offer of eternal happiness, it is plain that this was made to the Jews first, and they wilfully rejected it. S. Paul is shewing in this passage, that it was not for any merit of their own, that God made the Jews his chosen people: and therefore he could not be unjust, if he cast them off for positive disobedience.

21. Compare Wisdom xv. 7. For *ἐξουσίαν* τοῦ πηλοῦ see Matt. x. 1.

22. Something is wanting to make this sentence complete. Elsner supplies *οὐκ ἔχει ἐξουσίαν*; Ibid. *σκευὴ ὀργῆς*. This may

- 23 *τιςμένα* εἰς ἀπώλειαν· καὶ ἵνα γνωρίσῃ τὸν πλοῦτον
 τῆς δόξης αὐτοῦ, ἐπὶ σκευῇ ἐλέους, ἃ προηγοίμασεν
 24 εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-
 25 δαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· ^ο ὥς καὶ ἐν τῷ Ὡση^ο Os. 2, 23. 1 Pet. 2, 10.
 λέγει, ‘Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν
 26 ‘οὐκ ἡγαπημένην, ἡγαπημένην.’ ^ε ‘καὶ ἔσται ἐν τῷ Os. 1, 10.
 ‘τόπῳ οὐ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ
 27 ‘κληθήσονται υἱοὶ Θεοῦ ζῶντος.’ ^ε Ἡσαΐας δὲ κρά- Is. 11, 5. Esa. 10, 22.
 ζει ὑπὲρ τοῦ Ἰσραὴλ, ‘Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν
 ‘Ἰσραὴλ ὥς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα
 28 ‘σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν
 ‘δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύ-
 29 ‘ριος ἐπὶ τῆς γῆς.’ ^h Καὶ καθὼς προείρηκεν Ἡσαΐας, h Gen. 19, 24. Esa. 1, 9: 13, 19.
 ‘Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
 ‘ὥς Σόδομα ἂν ἐγενήθημεν, καὶ ὥς Γόμορρα ἂν ὠμοι- Jer. 50, 40. Lam. 3, 22.
 30 ‘ώθημεν.’ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα Ezech. 16, 46.
 δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ

apply to Pharaoh or the Jews: both of them incurred the anger of God, but God bore with the Jews much longer than Pharaoh. So far therefore from complaining of being cast off now, they were treated with great forbearance.

23. *σκευῇ ἐλέους.* The Gentiles, or any persons who obtain pardon on account of their faith.

27. *ὑπὲρ τοῦ Ἰσραὴλ, concerning Israel.* Raphael. Isaiah seems to be speaking of a remnant returning from captivity. S. Paul applies it to the small portion of the Jews who believed in Christ.

28. γὰρ is not in the LXX.

We must supply *ἐστὶ* after *συντελῶν*. It may mean, *God will soon settle the matter*, or *he will soon sum up the account*.

29. *προείρηκεν.* Had said before the passage last quoted. See Gal. i. 9.

Ibid. Σαβαὼθ is an Hebrew word signifying *an host*.

30. This is the substance of this whole chapter. Though the Gentiles did nothing to deserve the favour of God, He chose of His own grace and mercy to allow them to become righteous by faith in Christ. The Jews, however, were not cast off by the arbitrary will of God: the offer was made to them before it was made to

¹ 10, 2: 11, τὴν ἐκ πίστεως· Ἰσραὴλ δὲ διώκων νόμον δικαιο- 31
7.

¹ 1 Cor. 1, σύνῃς, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε· ¹ διατί ; 32
23.

ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσ-

¹ Esa. 8, 14: ἔκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, ¹ καθὼς γέ- 33
28, 16.

¹ Psal. 118, γραπται, 'Ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος,

²² Matt.

²¹, 42. 'καὶ πέτραι σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐ-

¹ Luc. 2, 34.

¹ Pet. 2, 7. 'τῷ οὐ κατασχυνθήσεται.'

ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ 10

ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν εἰς

^m 9, 31. σωτηρίαν. ^m μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ 2

^{Act.} 21, 20:

²², 3. Gal. ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. ¹ ἀγνοοῦντες γὰρ 3

¹, 14.

ⁿ 9, 31. τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην

ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπε-

^o Matt. 5, τάγησαν. ^o τέλος γὰρ νόμου Χριστοῦ εἰς δικαιοσύνην 4

¹⁷. Act. 13,

³⁸. 2 Cor.

³, 13. Gal.

³, 24.

^p Lev. 18,

⁵. Ezech.

²⁰, 11. Gal.

³, 12.

the Gentiles, and they rejected it. The terms διώκειν, καταλαμβάνειν, φθάνειν, προσκίπτειν, are all borrowed from persons running in a race.

31. διώκων νόμον δικαιοσύνης. *Thinking to arrive at a law of righteousness, i. e. to reduce it to rule and certainty.* Most MSS. omit the second δικαιοσύνης.

32. ὅτι οὐ διώκουσιν ἐκ πίστεως.

33. This quotation is made up of two passages from Isaiah: καὶ οὐχ ὡς λίθον προσκόμῃ συναιτήσεσθε, οὐδὲ ὡς πέτρας πτώματι, viii. 14. Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἐτιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ κατασχυνθῇ, xxviii.

16. Most MSS. omit πᾶς.

CHAP. X.

1. τοῦ Ἰσραὴλ. Most MSS. read αὐτῶν.

2. ζῆλον Θεοῦ, a godly zeal.

3. τοῦ Θεοῦ δικ. See iii. 21. The second δικαιοσύνην is omitted in some MSS.

Ibid. οὐχ ὑπετάγησαν. *They have not been arranged or included under.* Acts xiii. 48.

4. τέλος. The terminer and bound; the scope and aim; the perfection and accomplisher. *Fell.* When a man believes in Christ, the law is at an end, so far as to obtaining his justification. *Vater.*

5. γράφει. See iv. 6.

Ibid. αὐτά. All the things which the law ordered. If a

- 6 ' ἄνθρωπος, ζήσεται ἐν αὐτοῖς.' ' Ἡ δὲ ἐκ πίστεως ^{11, 12.} ^a Deut. 30, δικαιοσύνη οὕτω λέγει, ' Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, ' Τίς ἀναβήσεται εἰς τὸν οὐρανόν; ' τοῦτ' ἔστι Χρισ-
7 τὸν καταγαγεῖν ' ἢ τίς καταβήσεται εἰς τὴν ἄβυσ-
8 σον; ' τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
8 ἄλλὰ τί λέγει; ' Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ ¹⁴ ^r Deut. 30, ' στόματί σου καὶ ἐν τῇ καρδίᾳ σου ' τοῦτ' ἔστι, τὸ
9 ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν. ' ὅτι ἐὰν ὁμολογή- ^{32.} ^s Matt. 10, σῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύ-
σῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ
10 νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιο-
11 σύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ' Λέγει ^{28, 16.} ^t 9, 33. Esa. γὰρ ἡ γραφή, ' Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασι-
12 χυνθήσεται. ' Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε ^{3, 22, 29.} ^u 3, 22, 29. καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν ^{Act. 10, 34, 35; 15, 9.} ^v Act. 10, 34, 35; 15, 9.
13 εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ' Πᾶς γὰρ, ^{1 Tim. 2, 5.} ^w 1 Tim. 2, 5. ' ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. ^{2, 4, 7.} ^x 2, 4, 7. ^{Joel. 2, 32.} ^y Joel. 2, 32. ^{Act. 2, 21.} ^z Act. 2, 21.
14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς
δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι
15 χωρὶς κηρύσσοντος; ' πῶς δὲ κηρύξουσιν ἐὰν μὴ ⁷ ⁷ Esa. 52, 7. Nahum 1, 15.

man literally complied with this, he might have been righteous.

6. S. Paul here accommodates to the gospel what Moses said of the first covenant. He alters *τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης;* into *τίς καταβήσεται εἰς τὴν ἄβυσσον;*

9. *σωθήσῃ. Thou shalt be placed in the way of salvation.*

10. *δικαιοσύνη.* The first step in a man's salvation, when he believes in Christ, and is taken into covenant: *σωτηρία*, his fi-

nal salvation, which is granted upon his confessing Christ before men. See v. 9.

12. Οὐ γάρ. This contains the reason of his saying *πᾶς ὁ πιστεύων.*

13. He here quotes Joel as saying *πᾶς.*

14. If the prophets thus foretold the universality of the gospel, how can the Jews be angry with us apostles for preaching to the Gentiles? *For how can they call &c.?*

ἀποσταλῶσι ; καθὼς γέγραπται, ‘Ὡς ὥραῖοι οἱ πό-
 ‘δες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζο-
^z Esa. 53, ‘μένων τὰ ἀγαθά.’ ^{1.} ^{1.} Joh. 12, ^{38.} ‘Ἄλλ’ οὐ πάντες ὑπήκουσαν τῷ 16
 εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, ‘Κύριε, τίς ἐπίστευσε
 ‘τῇ ἀκοῇ ἡμῶν ;’ ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή 17
^a Psal. 19, διὰ ῥήματος Θεοῦ. ^{4.} ἄλλα λέγω, Μὴ οὐκ ἤκουσαν ; 18
 μενοῦνγε ‘εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐ-
 ‘τῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
^b Deut. 32, ‘αὐτῶν.’ ^{21.} ἄλλα λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ ; 19
 πρῶτος Μωσῆς λέγει, ‘Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’
^c Esa. 65, ^{1.} ‘οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.’ ²⁰ ‘Ἡ-
 σαΐας δὲ ἀποτολμᾷ καὶ λέγει, ‘Εὐρέθην τοῖς ἐμὲ μὴ
 ‘ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.’
^d Esa. 65, ^{2.} ^d πρὸς δὲ τὸν Ἰσραὴλ λέγει, ‘Ὅλην τὴν ἡμέραν ἐξε- 21
 ‘πέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ
 ‘ἀντιλέγοντα.’
 ‘ΛΕΓΩ οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐ- I I
 τοῦ ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμὶ, ἐκ
 σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. οὐκ ἀπώσατο 2
 ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἡ οὐκ οἶδατε ἐν

15. If Isaiah said this of those who *preached peace*, how can we be blamed for doing so ? Many MSS. read ἐπικαλίσσονται, πιστεύσωσιν, ἀκούσωσι, κηρύξωσι.

16. And if some have rejected the gospel, this also was foretold by Isaiah.

17. *πίστις ἐξ ἀκοῆς*. This is deduced from the words ἐπίστευσε τῇ ἀκοῇ. *Isaiah therefore shews, that if the word of God is preached, faith is produced in the hearers.* Many MSS. omit Θεοῦ.

18. It appears from this verse, that the gospel had now been preached in great part of the world. See Col. i. 6, 23.

19. Μὴ οὐκ ἔγνω Ἰσραὴλ ; *Did not the Jews know that God meant to make his word known to the Gentiles ?*

CHAP. XI.

1. ἀπώσατο. *Has he entirely excluded them from the covenant ?* By no means : for all those who believe in Christ (like myself) are still in covenant with him.

2. προέγνω. God may be said not to have *known* the Gentiles

- Ἡλία τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ
 3 κατὰ τοῦ Ἰσραὴλ, λέγων, ‘Κύριε, τοὺς προφῆτας^{f 1 Reg. 19, 10.}
 ‘ σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκα-
 ‘ ψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυ-
 4 ‘ χήν μου.’^g Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; ^{h 1 Reg. 19, 18.}
 ‘ Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες
 5 ‘ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.’ⁱ Οὕτως οὖν καὶ ἐν^{h 9, 27.}
 τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν,
 6ⁱ εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι^{l 4, 4, 5. Deut. 9, 4.}
 γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις·
 7 ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.^k Τί οὖν; ὁ ἐπι-^{k 9, 31.}
 ζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέ-
 8 τυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,^l καθὼς γέγραπται,^{l Ess. 6, 9: 29, 10. Matt. 13, 14. Joh. 12, 40. Act. 28, 26.}
 ‘ Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλ-

before they believed in Christ, Gal. iv. 8, 9. He knew the Jews, and was known by them. See Amos iii. 2.

Ibid. ἐν Ἡλίᾳ. Probably, in the section or chapter containing the history of Elias. See Mark xii. 26.

3. κατέσκαψαν. LXX καθεῖλαν. S. Paul follows the Hebrew.

4. χρηματισμός. See Matt. ii. 22.

Ibid. τῇ Βάαλ. In the LXX the article is masculine, and in Josephus, vol. I. p. 491. Some supply στήλη or εἰκόνη. Lightfoot says δαμάλει: but in Tobit i. 5. we read τῇ Βάαλ τῇ δαμάλει, and in Jer. xii. 16. τῇ Βάαλ.

5. κατ’ ἐκλογὴν χάριτος, according to that method which God has devised of choosing persons out of his own free will: i. e. of allowing their

faith to be accounted as righteousness.

6. ἐπεὶ. Otherwise. See 1 Cor. v. 10. The latter clause, εἰ δὲ ἐξ ἔργων—ἔργον seems an interpolation.

7. τούτου, viz. Justification. See ix. 30, 31.

Ibid. ἐκλογὴ for ἐκλεκτοί, as περιτομήν in iii. 30. Gal. ii. 7, 8, 9. Eph. ii. 11.

Ibid. ἐπωρώθησαν. In John xii. 40. πεπώρωκεν is opposed to τετύφλωκεν, and therefore means, *hardened*.

8. This is not an exact quotation from any part of scripture: it most resembles Isaiah xxix. 10. the sentiment of the latter part is to be found in vi. 9. Ezek. xii. 2. The words ὥς τῆς σήμερον ἡμέρας do not belong to the quotation.

‘ μὸς τοῦ μὴ βλέπειν, καὶ ὧτα τοῦ μὴ ἀκούειν,’ ἕως
^m Psal. 69, τῆς σήμερον ἡμέρας. ^m καὶ Δαβὶδ λέγει, ‘Γενηθήτω ἡ 9
^{22.} ‘ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν-
 ‘ δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10
 ‘ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐ-
ⁿ Act. 13, ‘ τῶν διαπαντὸς σύγκαμψον.’ ⁿ Λέγω οὖν, μὴ ἔπται- 11
^{46.} σαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπ-
 τώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι
 αὐτοὺς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, 12
 καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον
^o 15, 16. τὸ πλήρωμα αὐτῶν; (‘Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν’ 13
 Act. 9, 15: ἐφ’ ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακο-
 13, 2: 22, 21. Gal. 1, 16: 2, 2, 8. νίαν μου δοξάζω, εἰ πως παραζηλώσω μου τὴν σάρκα, 14
 Eph. 3, 8. καὶ σώσω τιὰς ἐξ αὐτῶν.) εἰ γὰρ ἡ ἀποβολὴ αὐ- 15
 1 Tim. 2, 7. 2 Tim. 1, 11. τῶν, καταλλαγὴ κόσμος, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ

9. καὶ εἰς θήραν. These words are not in the LXX nor in the Hebrew. Τράπεζα means the food placed upon the table: and the metaphor is taken from birds being caught by the food placed in the trap: so the Jews did not understand what was their spiritual food.

10. σύγκαμψον. Make them stoop under oppression and affliction.

11. μὴ ἔπταισαν; sc. πρὸς τὸν λίθον τοῦ προσκόμματος, ix. 32. ἵνα πέσωσι, so that they have fallen.

Ibid. παράπτωμα is perhaps used with reference to ἔπταισαν and πέσωσι. It means a falling off to one side, a slip. Αὐτοὺς means the Jews.

12. πλοῦτος κόσμος. The means of making the world rich. Τὸ

ἥττημα αὐτῶν, that which is taken away from them, τὸ πλήρωμα αὐτῶν, that which is brought to supply the deficiency, (see Matt. ix. 16.) If the rejection of the gospel by the Jews has been the cause of many Gentiles embracing it, how many more will embrace it, when they see the Jews themselves fill up the deficiency which is now made among them?

13. τὴν διακονίαν μου δοξάζω, I am in the habit of boasting of the great success of my ministry among the Gentiles.

15. For if the rejection of the Jews from the covenant has been the means of reconciling the world to God, the admission of them into the covenant (whenever it shall take place) may be said to raise the whole world from death to life.

- 16 ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ
 17 εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ^ρ εἰ δέ τινες τῶν κλά- ^ρ Jer. 11, 16.
 δων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρί-
 σθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς
 18 πιότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλά-
 δων· εἰ δὲ κατακαυχᾷσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις,
 19 ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλά-
 20 δοι, ἵνα ἐγὼ ἐγκεντρισθῶ. ^κ καλῶς· τῇ ἀπιστίᾳ ἐξ- ^κ 12, 16.
 εκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλο- ^ρ Prov. 28, 14.
 21 φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν ^ρ Esa. 66, 2.
 κλάδων οὐκ ἐφείσατο, μὴ πως οὐδὲ σοῦ φείσεται. ^φ Philipp. 2,
 12. Joh. 15, 2.
 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν
 τοὺς πεσόντας, ἀποτομίαν· ^τ ἐπὶ δὲ σέ, χρηστότητα, ^τ 1 Cor. 15,
 2. Heb. 3,
 23 ^ρ καὶ ἐκεῖνοι δὲ ἂν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεν- ^ρ 2 Cor. 3,
 τρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγ- ^ρ 16.

16. ἀπαρχὴ and ῥίζα relate to Abraham as the parent stock of the Jewish nation: φύραμα and κλάδοι mean the whole nation, as branches sprung from him. "You must not look upon them as finally and entirely rejected. God has still an eye upon them, as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs." Pyle. There is an allusion to Lev. xxiii. 17.

17, 18. The Christian covenant is not altogether a new one, but an enlargement of the former: the promise of Christ was made to Abraham; and therefore Christians are grafted

upon the stock of Abraham, and grow from him as the root.

19. ἵνα is here used for the consequence, not the cause, or else S. Paul would not have answered, καλῶς. He merely admits the fact of some of the Jews being rejected, and gives the reason of it, viz. for not believing in Christ.

20. ἔστηκας, in opposition to πεσόντας in ver. 22.

22. ἑπεὶ, otherwise, as in ver. 6.

23. This seems to preclude the notion of arbitrary and irrespective election or reprobation. Those who are rejected now, may, if they have faith, be accepted.

κεντρίσαι αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ²⁴
 ἐξεκότης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης
 εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
^{t Luc. 21, 24.} ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; Ὁ γὰρ θέλω ²⁵
 ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ
 ᾗτε παρ' ἐαυτοῖς φρόνιμοι,) ὅτι πώρως ἀπὸ μέρους
 τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν
^{u Esa. 59, 20.} εἰσέλθῃ. ^u καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς ²⁶
 γέγραπται, Ὁ ἤξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέ-
^{x Psal. 14, 7. Esa. 27, 9. Jer. 31, 31, &c.} ψει ἀσεβείας ἀπὸ Ἰακώβ. ^x καὶ αὕτη αὐτοῖς ἡ παρ' ²⁷
^{2 Cor. 3, 16. Heb. 8, 8; 10, 16.} ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς κατὰ δὲ ²⁸
 τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ἀμεταμέ- ²⁹
 λητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.
 Ὡς περ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν ³⁰
 δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτω καὶ οὗτοι νῦν ³¹
 ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25. παρ' ἐαυτοῖς φρόνιμοι. See xii. 16.

Ibid. ἀπὸ μέρους. In allusion to part of the Jews having embraced the gospel. See xv. 15.

Ibid. τὸ πλήρωμα τῶν ἐθνῶν. The Gentiles who come in to fill up the vacancy caused by the Jews. See ver. 12.

26. ἐκ Σιών. The LXX read ἐνεκεν Σιών. The last words, ὅταν ἀφ. τὰς ἁμαρτίας αὐτῶν, seem taken from Is. xxvii. 9. καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ. See Psalm xiii. 7.

28. With respect to the offer which has actually been made to them in the gospel, they have

made God their enemy, because He is now reconciled to you: but with respect to his inviting all men into his covenant, they are still objects of his love on account of their forefathers: i. e. God still wishes, that they would have faith and enter into the covenant: it depends upon themselves, whether they are elect or no.

29. For God can never repent of the favour which he shewed formerly to the Jews, nor of his having called them to be his peculiar people.

31. ἠπειθήσαν τῷ ὑμετέρῳ. Have been excited to unbelief by jealousy at seeing the mercy shewn to you. He means to

- 32^γ συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθείαν, ^{γ 3, 9.}
 33 ἵνα τοὺς πάντας ἐλέησῃ. ^{Gal. 3, 22.} Ὡς βάθος πλούτου καὶ ^{Job. 11, 7.}
 σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερευνήτα τὰ κρί- ^{Psal. 36, 6:}
 34 ματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ^{92, 5.} ^a τίς ^a Esa. 40,
 γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγέ- ^{13. Jer. 23,}
 35 νετο; ^b ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται ^{48. Sap. 9,}
 36 αὐτῷ; ^c ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ ^{13. 1 Cor.}
 πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ^{2, 16.}
 I 2 ^d ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰ- ^b Job. 41,
 κτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν ^{11.}
 θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογι- ^c Prov. 16,
 2 κὴν λατρείαν ὑμῶν· ^e καὶ μὴ συσχηματίζεσθε τῷ ^{4. 1 Cor. 8,}
 αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει ^{6. Col. 1, 16.}
 τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα ^d 6, 13, 16.
 τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ^{1 Pet. 2, 5.}
 3^f Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ ^f 1 Cor. 12,
 τῷ ὅντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ^{7, 11.}
 Eph. 4, 7.

say, that as the Gentiles have been freely forgiven by God, so may the Jews be.

32. *Has convicted all of disobedience.* Raphael.

35. Neither Jew nor Gentile can say that he deserves a favour at the hand of God as a reward for his services.

36. *ἐξ αὐτοῦ, from Him*, as the Creator; *δι' αὐτοῦ, by Him*, as the Governor and Disposer; *εἰς αὐτὸν, to Him*, as the end and object of them.

CHAP. XII.

1. *λογικῇ.* So Philo Judæus says, *Τὸδε ἐστὶ σύμβολον οὐχ ἐτέρου τιτος, ἢ τοῦ παρὰ Θεῷ μὴ τὸ πλῆθος τῶν καταθυμένων εἶναι τί-*

μον, ἀλλὰ τὸ καθαρῶτατον τοῦ θύοντος, πνεῦμα λογικόν. Vol. II. p. 254. It means *the service of the heart*, as opposed to the sacrifice of animals which have no reason, *ἄλογα*.

2. Most MSS. read *συσχηματίζεσθαι* and *μεταμορφοῦσθαι*.

Ibid. τί τὸ θέλημα κ.τ.λ. Rufinus mentions two translations, *Quæ sit voluntas Dei, quod bonum et beneplacitum et perfectum*; and, *Quæ sit voluntas Dei bona et beneplacita et perfecta*. Origen. vol. IV. p. 644.

3. *διὰ* may be a form of adjuration, as in ver. 1. He is supposed to allude to the distribution of spiritual gifts.

ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς

^ε 1 Cor. 12. ἐμέρισε μέτρον πίστεως. ^ε Καθάπερ γὰρ ἐν ἐνὶ σώ- 4
12, &c.

Eph. 4, 16. ματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν

^h 1 Cor. 12. αὐτὴν ἔχει πρᾶξιν, ^b οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν 5
27. Eph. 1,

23: 5, 23. ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη ἔχοντες δὲ 6
Col. 1, 24.

ⁱ 1 Cor. 12. χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διά-

4, 5, 6, 10.

¹ Pet. 4, 10. φορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς

^k 1 Cor. 12. πίστεως· ^k εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ δι- 7
28. Eph. 4,

11. ¹ Pet. 4. δάσκων, ἐν τῇ διδασκαλίᾳ· ^l εἴτε ὁ παρακαλῶν, ἐν τῇ 8
10, 11.

¹ Matt. 6. παρακλησίει. ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϋστά-

1, &c.

² Cor. 9, 7. μενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

¹ Pet. 5, 2.

^m Psal. 36, ^m Ἡ ἀγάπη ἀνυπόκριτος. ἀποστνγούντες τὸ πο- 9
4: 97, 10.

ⁿ Amos 5, 15. νηρὸν, κολλώμενοι τῷ ἀγαθῷ· ⁿ τῇ φιλαδελφίᾳ εἰς 10

¹ Tim. 1, 5.

¹ Pet. 1, 22. ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγού-

4, 8.

^o τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, 11
ⁿ Heb. 13, 1.

Philipp. 2, τῷ καιρῷ δουλεύοντες· ^p τῇ ἐλπίδι χαίροντες, τῇ 12
3. ¹ Pet. 2,

17. ² Pet.

1, 7. 3. μέτρον πίστεως. If we
^o Apoc. 3, compare ver. 6. Eph. iv. 7, it
15. might be thought that these

^p 15, 13. spiritual gifts were bestowed in
Eph. 6, 18. spiritual gifts were bestowed in
¹ Thess. 5, proportion to the faith of indi-
16, 17. viduals.

Col. 4, 2. 5. καθ' εἰς. See note at Mark
Heb. 12, 1. xiv. 19. Most MSS. read τὸ δὲ
Jac. 5, 7. καθ' εἰς.

6, 7, 8. We must supply ἔχον-
τες and ἴστω. *Elsner, Wolf*: or
perhaps σωφρονεῖν, let him bear
himself meekly in the exercise of
any of these gifts.

6. κατὰ τὴν ἀναλ. τῆς πίστεως.
According to the proportion in
which he has received this gift,
which is in proportion to his
faith. See ver. 3.

7. διακονίῳ, exercising the
public office of a deacon.

8. μεταδιδούς. *He who is in-
spired to impart his possessions
to others. Charity was one of
the spiritual gifts; 1 Cor. xii.
28.*

*Ibid. ἀπλότητι. Tacitus says
of L. Vitellius, "Inerat tamen
"simplicitas ac liberalitas."
Hist. III. 86. See 2 Cor. viii.
2. James i. 5.*

9. ἀγάπη — ἀποστνγούντες.
There is a similar construction
in Heb. xiii. 5.

10. ἀλλήλους προηγούμενοι.
*Each thinking the other his su-
perior. See Phil. ii. 3.*

11. ζέοντες. See note at
1 Thess. v. 19.

*Ibid. τῷ καιρῷ δουλεύοντες. The
reading of κυρίῳ is supported
by more authority than καιρῷ.*

θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·

13 ^αταῖς χρεῖαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν ^{1. Cor. 16,}

14 διώκοντες· ^{1. Heb. 13,} εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐ- ^{2, 16. 1 Pet.}

15 λογεῖτε, καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαῖρόν- ^{4, 9,}

16 των, καὶ κλαίειν μετὰ κλαίωντων. ^{1. Matt. 5,} τὸ αὐτὸ εἰς ἄλ- ^{44. Luc. 6,}

λήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ ^{28. 1 Cor.}

τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι ^{4, 12. 1 Pet.}

17 παρ' ἑαυτοῖς. ^{3, 9,} ^{11, 25: 15,} μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. ^{5. Prov. 3,}

18 προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· ^{7. Psal. 131,} εἰ ^{1. Esa. 5,}

δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρη- ^{21. 1 Cor.}

19 νεύοντες. ^{1, 10. Phil-} ^{lipp. 2, 2,} μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ ^{3, 16,}

δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, ^{1. Prov. 20,} ‘Ἐμοὶ ἐκδίκη- ^{22. Matt. 5,}

20 ^{39. 1 Cor. 6,} σις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.’ ^{7. 2 Cor. 8,} Ἐὰν οὖν ^{21. 1 Thess.}

πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ^{5, 15. 1 Pet.} εἰ ^{3, 8, 9,}

αὐτόν· ^{u Marc. 9,} τοῦτο γὰρ ποιῶν, ^{50. Heb. 12,} ἄνθρακας πυρὸς ^{14,} σωρεύσεις ^{1. Lev. 19,}

21 ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ ^{18. Deut.}

νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. ^{32, 35. Eccl.}

13 ^{28, 1. Matt.} ^{5, 39. Heb.} ΠΙΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ- ^{10, 30,}

S. Paul meant to exhort them to give themselves up entirely to the Lord. See Acts xx. 19. Eph. vi. 7. Col. iii. 24.

16. συναπαγόμενοι. *Suffering yourselves to be led away with, i. e. following.*

18. εἰ δυνατόν, *if the thing is possible, τὸ ἐξ ὑμῶν, at least as far as you are concerned.*

19. δότε τόπον. Plutarch says, *δεῖ δὲ μήτε παίζοντας τῇ ὀργῇ διδόναι τόπον, de cohib. ira.* p. 462. and in Eph. iv. 27. we find *μήτε δίδοτε τόπον τῷ διαβόλῳ*, so that S. Paul perhaps meant in this passage, *give place to him who is properly the minister of vengeance: for it is written, &c.*

Knatchbull. Krebsius. This is also the interpretation of Chrysostom, Œcumenius, Hammond, Beza, Casaubon, and the Gothic version appears to supply *θεοῦ* after *ὀργῇ*. So in Eccclus. xix. 17. *ἔλεγχον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ ὑψίστου.*

19. The LXX is very different: *Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω.*

20. ἄνθρακας. Such a forgiving behaviour will move him much more than if in a passion you were to heap coals of fire upon his head.

CHAP. XIII.

1. It may be remembered

σέσθω. οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν. ὥστε ² ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λή-
^{a 1 Pet. 2, 14.} ψονται. ³ οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ⁴ εἰ δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μά-
 χαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι· διὸ ἀνάγκη ὑποτάσ- ⁵ σεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνειδήσιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λει- ⁶ τουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτε-
^{b Matt. 22, 21.} ρούντες. ⁷ ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φό-
 ρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φό-
^{c Gal. 5, 14. 1 Tim. 1, 5.} βον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. ⁸ Μηδενὶ ⁸ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ

that this Epistle was probably written A.D. 53, in the last year but one of the reign of Claudius. He says *p̄sa ψυχῇ*, but he perhaps alluded particularly to the Jews, who were apt to think that they were subject only to God. Most MSS. read ὑπὸ Θεοῦ for ἀπὸ Θεοῦ, and omit ἐξουσίαι.

1. ὑπὸ Θεοῦ τεταγμέναι perhaps refers to ὑποτασσέσθω. The expression is used by Epictetus, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. *Enchir.* 29.

3. φόβος. *A cause of fear.* So

αἱ ἡμέραι ἔσονται θλίψεις, Mark xiii. 19. *μηδὲ συμφορὰν δέχου τὸν ἄνδρα.* Soph. Aj. 985. Most MSS. read τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

4. διάκονος εἰς τὸ ἀγαθὸν is opposed to διάκονος εἰς ὀργήν.

5. διὸ and διὰ τοῦτο in ver. 6. mean, *because these authorities are ordained by God.*

6. εἰς αὐτὸ τοῦτο sc. τὴν Θεοῦ λειτουργίαν.

8. εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. You may, if you please, always reckon yourselves in debt to your neighbour, as to loving him.

- 9 ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ^d τὸ γὰρ, 'Οὐ^d Exod. 20, 12. &c.
 'μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυ-^{12. &c.}
 'ρήσεις, οὐκ ἐπιθυμήσεις,' καὶ εἴ τις ἑτέρα ἐντολή, ^{Lev. 19, 18. Deut. 5, 16. &c. Matt. 19, 18: 22. 39.}
 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, 'Αγα-
 10 'πήσεις τὸν πλησίον σου ὡς ἑαυτόν.' ἡ ἀγάπη τῷ
 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ^e Matt. 22, 40. Gal. 5, 14. Jac. 2, 8.
 ἀγάπη.
 11 'ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη^f 1 Cor. 15, 34. Eph. 5, 14. 1 Thess. 5, 6.
 ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σω-^{5. 6.}
 12 τηρία, ἣ ὅτε ἐπιστεύσαμεν. ἡ νύξ προέκοψεν, ἡ δὲ^{5. 6.}
 ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτός,^{11: 6, 13, 14. Col. 3, 8.}
 13 καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. ^b ὡς ἐν ἡμέρᾳ,^h Luc. 21, 34. 1 Cor. 6, 9, 10.
 εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,
 14 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ⁱ ἀλλ'ⁱ Eph. 5, 5. Gal. 5, 19. &c. Philipp. 4, 8. 1 Thess. 4, 12: 5, 6. &c. Jac. 3, 14. 1 Pet. 4, 3.
 ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς
 πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.
 I 4 ^b ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,¹ Prov. 23, 20. Gal. 3, 27: 5, 16. 1 Pet. 2, 11.
 2 μὴ εἰς διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεῖ

Ibid. *πεπλήρωκε* may mean simply, *fulfils*: but perhaps it means literally, *he makes up for his deficiency in not fulfilling the whole law*. See xi. 12.

9. οὐ *ψευδομαρτυρήσεις* seems to be an interpolation.

10. *πλήρωμα*. See v. 8.

11. καὶ τοῦτο. *And let us do this*, i. e. let us love our neighbour. 'Ἡμᾶς' is perhaps an interpolation.

Ibid. *ἐγγύτερον*. It either means literally, that every day brings them nearer to their final salvation, or they now understand the things of salvation when

they were first converted, ^h 1 Joh. 2, 16. ὅτε ἐπιστεύσαμεν: so πιστεύσαντες in Eph. i. 13.

CHAP. XIV.

1. *προσλαμβάνεσθε*. Wolfius interprets it *pro membro ecclesie agnoscite*. Krebsius, *corrigite, meliora docete*, and he thinks that αὐτόν προσλάβετε has the same meaning in v. 3. but it probably means, *admit him to your company*. The metaphor is from *taking hold of a person who is weak and unable to stand*. See xv. 1. 1 Thess. v. 14.

Ibid. *μὴ εἰς διακρίσεις διαλογισμῶν*. Not to judge of his inward thoughts. Knatchbull.

- ¹ Col. 2, 16. φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. ¹ ὁ ἐσθίων, ³ τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.
- ^m Jac. 4, ¹². ^m σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ ⁴ στήκει, ἢ πίπτει, σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στήσαι αὐτόν. ⁿ ^a ^o ^s ⁵ Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὡς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορείσθω. ^o ⁶ ὁ φρονῶν τὴν ἡμέραν, Κυ- ⁶ ρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαρι- ⁷ στεῖ τῷ Θεῷ. ⁷ οἰδεῖς γὰρ ἡμῶν ἑαυτῷ ⁷ ζῆ, καὶ οὐδεὶς ⁸ ἑαυτῷ ἀποκινήσκει. εἰν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ⁸ εἰν τε ἀποκινήσκαμεν, τῷ Κυρίῳ ἀποκινήσκομεν. εἰν ⁹ τε οἶν ζῶμεν, εἰν τε ἀποκινήσκωμεν, τοῦ Κυρίου ἐσ- ⁹ μέν. ⁹ εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη

2. The Jews when in foreign countries sometimes would not eat meat. Dan. i. 8—17. Josephus mentions some priests who when at Rome did abstain from eating the things which were offered to the gods. *Ant. J.* 12. 10.

3. τῷ ἰδίῳ κυρίῳ. By his own master's service. *Strophomena* is understood by Macknight to allude to the day of judgment.

4. καὶ ὁ μὴ ἐσθίων. τῷ ἰδίῳ κυρίῳ. *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment.

5. Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν. *Strophomena* is understood by Macknight to allude to the day of judgment.

renders it, *let each keep his own system.*

6. *Κυρίῳ.* By what he considers the will of the Lord. The words *καὶ ὁ μὴ ἐσθίων* are omitted in many MSS. which read *καὶ ὁ ἐσθίων.*

7. *εἰς τοῦτο.* *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment.

8. *εἰς τοῦτο.* *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment.

9. *εἰς τοῦτο.* *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment. *Strophomena* is understood by Macknight to allude to the day of judgment.

- καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
- 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου ; ἡ καὶ σὺ τί ἐξου-
θενεῖς τὸν ἀδελφόν σου ; ἵ πάντες γὰρ παραστησόμεθα τῷ
11 θεῷ βήματι τοῦ Χριστοῦ. ἡ γέγραπται γὰρ, ἡ Ζωὴ ἡ
ἡ ἐγὼ, λέγει Κύριος ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
12 ἡ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ἡ Ἄρα οὖν
13 ἡ ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. ἡ Μη-
κέτι οὖν ἀλλήλους κρίνωμεν ἡ ἀλλὰ τοῦτο κρίνατε
ἡ μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἡ σκάν-
14 δαλον. ἡ οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν
κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τὸ κοινὸν εἶναι,
15 ἐκείνῳ κοινόν. ἡ εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖ-
ται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματι
16 σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ
17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. ἡ οὐ γὰρ ἐστὶν
ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιο-
18 σύνῃ καὶ εἰρήνῃ καὶ χαρὰ ἐν πνεύματι ἁγίῳ ὁ γὰρ
ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
19 καὶ δόκιμος τοῖς ἀνθρώποις. ἡ ἄρα οὖν τὰ τῆς εἰρήνης
διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

10. Χριστοῦ. The best MSS. read Θεοῦ.

11. This quotation nearly resembles the Alexandrian copy of the LXX.

14. εἰ μὴ. See Matt. xii. 4.

15. μὴ τῷ βρώματι. See 1 Cor. viii. 11.

16. τὸ ἀγαθόν. That which is in itself so good, viz. your liberty. Let it not be evil spoken of and abused, which might be the case, if the Christians were known to dispute upon these points.

17. Admission into the Christian covenant does not require abstinence from certain food ; but it gives justification, reconciliation with God, and sanctification, all which is the cause of joy : for he who has received these gifts, being the servant of Christ, is in favour with God and man. The best MSS. read ἐν τούτῳ for ἐν τούτοις in ver. 18.

19. Being therefore at peace with God, let us pursue that course which consults the peace of our brother.

Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. ²⁰
 πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ δια
^b 1 Cor. 8, προσκόμματος ἐσθίοντι. ^b καλὸν τὸ μὴ φαγεῖν κρέα, ²¹
^{13.} μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκό-
 πτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις ; ²²
 κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ
 κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος, ²³
 εἰς φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ
^c 1 Cor. 9, ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. ^c Ὁφείλομεν δὲ ¹⁵
^{22. Gal. 6,} ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστά-
^{1.} ^d 1 Cor. 9, ζεῖν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· ^d ἕκαστος γὰρ ἡμῶν τῷ ²
^{19: 10, 24,} πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ^e καὶ ³
^{33. Philipp.} ^{2, 4, 5.} γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ καθὼς γέγρα-
^e Psal. 69,9. πται, ‘Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον
^f 4, 23, 24, ‘ἐπ’ ἐμέ.’ ^f Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν ⁴
^{1 Cor. 10,} διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς
^{11. 2 Tim.} ^{3, 16.}

20. τὸ ἔργον τοῦ Θεοῦ. *What God has already done in his conversion.*

21. *μηδὲ ἐν ᾧ.* Nor to do any thing by which &c.

22. *πίστις* here means a persuasion that one is acting right.

Ibid. μακάριος. He is happy, who does not condemn himself in that which he is determined to do.

23. A great majority of MSS. place the three last verses of the Epistle at the end of this chapter.

CHAP. XV.

1. *δυνατοὶ* — *βαστάζειν.* A metaphor from strong persons helping the weak to carry a burden, and not consulting their own ease. So those who have no scruples about things

indifferent should not always indulge their wishes, but consider the case of those who have scruples.

2. Nearly all the best MSS. omit γάρ.

3. The example of Christ is quoted, who carried his consideration for other persons so far, that he even suffered the wicked to reproach him without resenting it.

4. Ὅσα προεγράφη. Any passage in the scripture, like that in Psalm lxix. 10, may be applied to our own example and instruction. The second προεγράφη is ἐγράφη in the best MSS.

Ibid. ἵνα διὰ τῆς ὑπομονῆς. Herzogius makes the construc-

- 5 παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ⁸ὁ δὲ ⁵ 12, 16.
 Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δόξῃ ὑμῖν το ¹ Cor. 1, 10.
 6 αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ^{Philipp. 2, 2: 3, 15, 16.}
 ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ
 7 πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^h Διὸ ^h 14, 1, 3.
 προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 8 προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ. ⁱ λέγω δὲ, Ἰησοῦν ¹ Matt. 15,
 Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀλη- ^{24. Act. 3, 25, 26.}
 θείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
 9 πατέρων. ^k τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, ^k 11, 30.
 καθὼς γέγραπται, ‘Διὰ τοῦτο ἐξομολογήσομαί σοι ² Sam. 22, 50. Psal. 18, 49.
 10 ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.’ ¹ Καὶ πάλιν ¹ Dent. 32,
 λέγει, ‘Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.’ ^{43. Psal. 67, 5.}
 11 ^m Καὶ πάλιν, ‘Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, ^m Psal. 117, 1.
 12 ^k καὶ ἐπαυνέσατε αὐτὸν, πάντες οἱ λαοί.’ ⁿ Καὶ πάλιν ⁿ Esa. 11, 1, 10. Apoc. 5, 5: 22, 16.

tion thus: ἵνα διὰ τῆς ὑπομονῆς ἔχωμεν τὴν ἐλπίδα καὶ τῆς παρακλήσεως τῶν γραφῶν, *that by following these examples of patience we may hope also to receive the consolations which the scriptures hold out.*

5. κατὰ Χριστὸν Ἰησοῦν. *After the pattern or example of Christ Jesus.* Raphael.

6. ὁμοθυμαδόν. This implies unanimity between Jews and Gentiles, or those who differed upon any immaterial points.

7. He reminds them, that Christ had admitted both Jews and Gentiles into his covenant. *Eis δόξαν Θεοῦ* may relate either to *προσλαμβάνεσθε* or *προσελάβετο*. The glory of God is promoted by Christ admitting men

into his covenant, and by Christians tolerating each other: see *δοξάσαι τὸν Θεόν* in ver. 9. Most MSS. read *ὑμᾶς* for *ἡμᾶς*.

8, 9. He now observes, that the gospel was preached to the Jews, because they were already in covenant with God, and had received the promise of Christ: it was preached to the Gentiles out of the free grace and mercy of God, as had been foretold by the prophets. Most MSS. read *λέγω γὰρ Χριστόν*.

9. The construction is, *eis δὲ τὸ τὰ ἔθνη δοξάσαι*. The words *ὑπὲρ ἀληθείας* and *ὑπὲρ ἐλέους* have a reference to each other.

10. ἔθνη. The LXX read *οὐρανοί*.

‘ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιού-
 ‘σω.’ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πά-
 σης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ πε-
 ρισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος
 ἁγίου.

ο 2 Pet. 1, 12. 1 Joh. 2, 21. ° ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ 14
 περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,
 πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλή-
 λους νοουθετεῖν. ρ τολμηρότερον δὲ ἔγραψα ὑμῖν, 15
 ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμνησσκων ὑμᾶς, διὰ
 τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, 1 εἰς τὸ 16
 εἰναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱε-
 ρουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ
 προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν
 πνεύματι ἁγίῳ. ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ 17
 τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ 18
 1 Tim. 2, 7. 2 Tim. 1, 11. κατειργάσατο Χριστὸς δι’ ἐμοῦ 1 εἰς ὑπακοὴν ἐθνῶν,
 1 Tim. 1, 5: 16. λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν 19
 δυνάμει πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ

13. *περὶ σσεύειν*. He wishes, that the gifts of the Holy Ghost, which they receive at present, may encourage them to hope for still greater blessings hereafter.

15. *ἀπὸ μέρους*. Some think that this means, *to part of you*, viz. to the Gentiles. See xi. 25. 2 Cor. ii. 5. *Though I am confident that you will act thus of yourselves, yet I write to remind you of it, and I write more boldly, because I am the apostle of the Gentiles.*

16. *λειτουργὸν* — *ιερουργοῦντα*

— *προσφορὰ* — *ἡγιασμένη*. All these terms are borrowed from the service in the temple. See Isaiah lxvi. 20.

17. Having been so employed by Jesus Christ in the service of God, I will boast of what has been done: but I will not boast of any thing of my own; for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles.

19. *πνεύματος Θεοῦ*. Most MSS. read *πν. ἁγίου*.

- καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέαι το
 20 εὐαγγέλιον τοῦ Χριστοῦ, ¹ οὕτω δὲ φιλοτιμούμενον ² 2 Cor. 10,
 εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός, (ἵνα ^{15, 16.}
 21 μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,) ¹ ἀλλὰ καθὼς ¹ Esa. 52, 15.
 γέγραπται, 'Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται'
 22 'καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.' ¹ Διὸ καὶ ἐνεκο- ¹ 1, 13.
 23 πτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ¹ νυνὶ δὲ ¹ 18.
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπο- ¹ 1, 10; 15,
 θίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ¹ 32.
 24 ἐτῶν, ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι ¹ 1, 4.
 πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
 ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ¹ Νυνὶ δὲ πορεύομαι ¹ Act. 19,
 26 εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. ¹ εὐδόκησαν ¹ 21: 24, 17.
 γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσα- ¹ 1 Cor. 16,
 σθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα- ¹ 1, 2 Cor. 8,
 27 λῆμ. ¹ εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. ¹ εἰ ¹ 11, 17.
 γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ¹ 1 Cor. 9, 11.
 ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ¹ Gal. 6, 6.
 28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν
 καρπὸν τούτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπα-

Ibid. Ἰλλυρικοῦ. This does not mean, that he had undertaken any journey to Illyria, not recorded in the Acts, but in traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed in Illyria by Steph. Byz. See Acts xvii. 1.

20. οὕτω δὲ φιλ. εὐαγγελίζεσθαι, And I am anxious to preach with the same success. For φιλοτιμούμενον, see 2 Cor. v. 9. 1 Thess. iv. 11.

22. Διὸ. In consequence of this wish to visit new countries.

23. He had been passing the three winter months at Corinth. Acts xx. 3.

24. ἐάν. Most MSS. read ἂν, and omit ἐλεύσομαι πρὸς ὑμᾶς.

Ibid. ἐάν — ἐμπλησθῶ. After I have staid a little while with you.

28. σφραγισάμενος. Having safely delivered. Pyle.

^b 1, 11. νίαν. ^b οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώ- 29
 ματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσο-
^c 2 Cor. 1, 11. ^c Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου 30
^{11. Philipp.} ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύ-
^{2, 1.} ματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ
^d 2 Thess. 3, 2. ἐμοῦ πρὸς τὸν Θεόν, ^d ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούν- 31
 των ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς
^e ver. 23: ^e Ἱεροουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις. ^e ἵνα 32
^{1, 10. Act.} ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ
^{18, 21.} ¹ Cor. 4, 19. ¹ συναναπαύσωμαι ὑμῶν. ^f ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ 33
^{Jac. 4, 15.} πάντων ὑμῶν. ἀμήν.
^f 16, 20. ¹ Cor. 14, 33. 2 Cor. 13, 11. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, 16
^{Philipp. 4, 9.} οὕσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς. ^e ἵνα 2
^{5, 23.} αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ
^{2 Thess. 3, 16.} ^{Heb. 13, 20.} παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήσῃ πράγματι· καὶ
^{3 Joh. 6.} γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
^h Act. 18, 2, ^h Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνερ- 3
^{26. 2 Tim.} γοὺς μου ἐν Χριστῷ Ἰησοῦ· οὔτινες ὑπὲρ τῆς ψυχῆς 4
^{4, 19.} μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ
 μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
 ἐθνῶν· καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπά- 5

29. ἐν πληρώματι εὐλογίας.
With most plentiful gifts of the Holy Ghost. Fell. See i. 11.
 Eph. i. 3. Most MSS. omit τοῦ
 εὐαγγελίου τοῦ.

30. τῆς ἀγάπης τοῦ πνεύματος.
Such love as the Spirit inspires.
 See Col. i. 8.

32. συναναπαύσωμαι ὑμῶν. *And rest myself on my journey in your company.* Many MSS. omit these words.

CHAP. XVI.

1. Φοίβην. She seems to have

gone with the persons who carried this letter to Rome.

Ibid. διάκονον. The deaconesses attended upon the female converts. See 1 Tim. iii. 11.

Ibid. Κεγχρεαῖς. The eastern port of Corinth, nine miles from the city. See Acts xviii. 18.

3. Ἀκύλαν. See Acts xviii.

26. Most MSS. read Πρίσκαν.

4. This perhaps happened at Ephesus.

5. Either Aquila's own fa-

6 σασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὃς ἐστὶν ἀπαρ-
 7 χὴ τῆς Ἀχαΐας εἰς Χριστόν. ἀσπάσασθε Μαριάμ,
 8 ἧτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρό-
 9 νικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμα-
 10 λώτους μου· οἱτινές εἰσι ἐπίσημοι ἐν τοῖς ἀποστόλοις,
 11 οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ἀσπάσασθε
 12 Ἀμπλίαν τὸν ἀγαπητὸν μου ἐν Κυρίῳ. ἀσπάσασθε
 Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν
 τὸν ἀγαπητὸν μου. ἀσπάσασθε Ἀπελλῆν τὸν δόκι-
 μον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-
 λου. ἀσπάσασθε Ἡροδίανα τὸν συγγενὴ μου. ἀσπά-
 σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ.
 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας

mily, or the Christians who used to meet in his house.

Ib. ἀπαρχή. In 1 Cor. xvi. 15, the house of Stephanas is called ἀπαρχή τῆς Ἀχαΐας. Epænetus probably was related to Stephanas; and if so, was baptized by S. Paul himself: see 1 Cor. i. 16. but nearly all the old MSS. and several other authorities read Ἀσίας for Ἀχαΐας, which is considered to be the true reading by Grotius, Mill, Valckenaer. Ἀπαρχή—εἰς Χριστόν, *the first offering which Achaia made to Christ.*

6. ἡμᾶς. Most MSS. read ὑμᾶς.

7. συγγενεῖς may merely mean *Jews*. See ix. 3.

Ibid. συναιχμαλώτους. S. Paul was not now in prison: so this must relate to some imprisonment not mentioned in the Acts. It probably happened during the three years which

he is said to have passed at Ephesus. See 2 Cor. xi. 23. Philemon 23.

Ibid. ἐν τοῖς ἀποστόλοις. Not that they were themselves called apostles, but they were well known to the apostles. Some old MSS. read τοῖς πρὸ ἐμοῦ, which would materially alter the sense. Other persons, however, are called *apostles* in 2 Cor. viii. 23. Phil. ii. 25.

8. Ἀμπλίαν. *Amplias* is the same name as *Ampliatius*, and some old MSS. read Ἀμπλιανον.

10. Ἀπελλῆν. Origen thought this might be Apollos, vol. IV. p. 682.

11. Ναρκίσσου. Some have understood the celebrated freedman of Claudius, who was put to death in the first year of Nero, (Tacit. *Annal.* XIII. 1.) which is possible, if the Epistle was written in 53.

ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις
πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ἀσπάσασθε Ῥούφον τὸν¹³
ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρώ-¹⁴
βαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπά-¹⁵
σασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελ-
φὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας

¹ 1 Cor. 16, ἀγίους· ¹ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ¹⁶

^{20.} ² Cor.

^{13, 12.}

¹ Thess. 5,

^{26.} ¹ Pet. 5,

^{14.}

^k Matt. 18,

^{8, 17.} Col.

^{2, 8.} ² Thess.

^{3, 6, 14.}

¹ Tim. 6, 3,

² Tim. 3, 2,

^{Tit. 3, 10.}

¹ Joh. 10,

¹ Ezech. 13,

^{18.} Philipp.

^{3, 18, 19.}

² Pet. 2, 3,

^m 1, 8,

ⁿ Matt. 10,

^{16.} ¹ Cor.

^{14, 20.}

^o Gen. 3,

^{15.}

^{13.} Ῥούφον. See note at Mark xv. 21.

Ibid. καὶ ἐμοῦ, *who has behaved like a mother to me also.* This was probably at Jerusalem, where she may have been with her husband Simon of Cyrene.

^{14.} Ἑρμᾶν. Origen thought that this was the Hermas of whom there is an Epistle still extant. vol. IV. p. 683.

^{17, 18.} Either the persons who wished to introduce Judaism, or the Gnostics; probably the latter.

^{18.} κοιλία. Allusion is made to false teachers being actuated

by motives of gain in Acts xx. 29. 2 Cor. ii. 17. 1 Thess. ii. 5. 1 Tim. vi. 5. Tit. i. 11. 2 Pet. ii. 3. Jude 16.

Ibid. χρηστολογίας, *using soft and persuasive words.* The emperor Pertinax was called *Chrestologus*, "qui bene loqueretur," "et male faceret." Jul. Capit. 13. or as he elsewhere calls him, "magis blandus quam benignus," c. 12. Εὐλογίας means *complimentary words.*

^{19.} ἡ γάρ. This is connected with ἐκκλίνετε. Avoid such men: I am sure that you will do so, for your obedience is universally known.

- Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη-
 21 σου Χριστοῦ μεθ' ὑμῶν. Ὁ Ἀσπάζονται ὑμᾶς Τιμό- ^{ο Act. 13, 1: 16, 1: 17, 5: 20, 4.}
 θεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ
 22 Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ ^{1 Thess. 3, 1 Tim. 1,}
 23 Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. Ἀσπά- ^{2.}
 ζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ^{p Act. 19, 22. 1 Cor. 1, 14. 2 Tim.}
 ὅλης. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς ^{4, 20.}
 πόλεως, καὶ Κούαρτος ὁ ἀδελφός.
 24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
 25 πάντων ὑμῶν. ἀμήν. Ἐγὼ δὲ δυναμένῃ ὑμᾶς στη- ^{1 Eph. 1, 9: 3, 9, 20.}
 ρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ ^{Col. 1, 26.}
 Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνί- ^{2 Tim. 1, 10.}
 26 οῖς σεσιγημένου, ὡς φανερωθέντος δὲ νῦν, διὰ τε γρα- ^{Tit. 1, 2. 1 Pet. 1, 20. Jud. 24. 1 Joh. 1, 1.}

20. τὸν Σατανᾶν. In allusion to the false teachers mentioned in v. 17.

21. Λούκιος. Probably Lucius of Cyrene, mentioned Acts xiii. 1. Some thought him to be Luke. Origen, vol. IV. p. 686.

Ibid. Ἰάσων. He was of Thessalonica, Acts xvii. 5.

Ibid. Σωσίπατρος. Probably Sopater of Beroea, Acts xx. 4.

22. Τέρτιος. Burman thought that this might be Silas: $\Sigma\tau\tau$ is *tres*. Ἐν κυρίῳ is to be coupled with ἀσπάζομαι.

23. Γάιος. This was probably the Caius who was baptized by S. Paul, and apparently an inhabitant of Corinth, 1 Cor. i. 14. Origen says there was a tradition of his being the first bishop of Thessalonica, vol. IV. p. 687. but this was more probably Caius the Macedonian,

mentioned in Acts xix. 29.

Ibid. Ἐραστός. See Acts xix.

22. 2 Tim. iv. 20.

Ibid. οἰκονόμος. *Administrator, dispensator pecuniarum publicarum*. Krebsius.

Ibid. τῆς πόλεως. Corinth.

25. See note at xiv. 23.

Ibid. χρόνοις αἰωνίοις. We find ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων in Eph. iii. 9. ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν in Col. i. 26. χάριν δοθεῖσαν ἐν Χ. Ἰ. πρὸ χρόνων αἰωνίων in 2 Tim. i. 9. — ζωῆς αἰωνίου, ἣν ἐπηγγείλατο πρὸ χρόνων αἰωνίων in Tit. i. 2. — Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου in 1 Pet. i. 20. all which passages seem to prove, that the doctrine of redemption had been revealed from the beginning, but faintly and obscurely.

26. The construction is, γνω-

φῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ,
εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

* Heb. 13,
15. 1 Tim.
1, 17.
Jud. 25.

* μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς 27
τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης
τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

ρισθέντος τε διὰ γραφῶν προφη-
τικῶν—εἰς ὑπ. πίστεως εἰς πάντα
τὰ ἔθνη, and which was made
known by prophetic declara-
tions, which were given by the
command of God, for the pur-
pose of bringing all nations into
obedience to the gospel. See i. 5.

27. μόνῳ σοφῷ. See 1 Tim.
i. 17.

The inscriptions at the end
of the Epistles are later addi-
tions, and not to be depended
on. Many of them are de-
monstrably wrong.

FIRST EPISTLE TO THE CORINTHIANS.

This Epistle was written before Easter in the year 52, at the end of S. Paul's long residence in Ephesus. The Corinthians had written to S. Paul, vii. 1. and he had accounts of schisms and dissensions among them, i. 11. 2 Cor. i. 23. ii. 1. Perhaps the same false teachers who had been to Galatia had been also to Corinth. S. Paul probably sent his Epistle by Timothy, iv. 17. Acts xix. 22. who was to pass through Macedonia, and he himself meant to go to Corinth after Pentecost, xvi. 8. iv. 19. xvi. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ ἡ

^a Joh. 17, ^b θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ^c τῇ ἐκ- 2

19. Act. 9,

14, 21: 15, κλησία τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις

8, 9: 22, 16.

Rom. 1, 7, ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπι-

Eph. 1, 1.

1 Thess. 4, καλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

7. 2 Tim. 1,

9: 2, 22, στοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν ^b χάρις ὑμῖν 3

Jud. ver. 1.

b Rom. 1, καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ

7. Eph. 1,

2, 1 Pet. 1, Χριστοῦ.

2.

c Rom. 1, ^c Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ 4

8.

τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰη-

σοῦ ^d ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ 5

d 12, 8.

2 Cor. 8, 7.

Col. 1, 9.

CHAP. I.

1. Σωσθένης. See note at Acts xviii. 17. Eusebius says he was one of the seventy disciples, I. 12. but this is highly improbable.

2. ἐπικαλουμένοις. Some render it, *who are called by the name*. Olearius, Hammond, Lock. But it has an active sense in Acts vii. 59. xxii. 16. Rom. x. 14. 2 Tim. ii. 22. The

expression is a proof that Jesus Christ was worshipped.

Ibid. αὐτῶν τε καὶ ἡμῶν. This is connected with Κυρίου ἡμῶν, *their Lord and ours*, by Chrysostom, Photius, Beza, Fell, Schmidius, Valckenaer: with τόπῳ by Luther, Erasmus.

5. ἐπλουτίσθητε in the past tense is not inconsistent with his censures in iii. 2.

- 6 λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ
 7 Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· ὥστε ὑμᾶς μὴ ὕστε- <sup>Philipp. 3,
20. Tit. 2,
13.</sup>
 ρεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν
 8 ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ὅς <sup>b ὅς b 1 Thess. 3,
13: 5, 23.
Col. 1, 22.</sup>
 καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ
 9 ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>c πιστὸς ὁ c 10, 13.
Joh. 15, 5.
1 Thess. 5,
24. 2 Thess.
3, 3. 1 Joh.
1, 3.</sup>
 Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
 10 ^d Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε
 πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρ-
 11 τισμένοι ἐν τῷ αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδη-
 λώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
 12 Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· <sup>e λέγω δὲ τοῦτο, ὅτι e 3, 4: 16,
12. Act. 18,
24.</sup>
 ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ
 13 Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρι-

Ibid. λόγῳ, alluding to the gift of tongues. *Fell, Macknight*. See χαρίσματι in the next verse.

Ib. γνώσις is used by S. Paul for that knowledge of the mysteries of Christianity which formed one of the spiritual gifts.

6. μαρτύριον τοῦ Χριστοῦ, the testimony concerning Christ, i. e. the gospel. See ii. 1. 2 Tim. i. 8.

Ibid. ἐβεβαιώθη. The truth of what S. Paul had preached had been confirmed to the Corinthians by their receiving spiritual gifts.

8. ὁς. i. e. God, see ver. 4. *Who will confirm this hope to those of you who are found blameless &c.*

9. πιστὸς, will keep his promise, as expressed in v. 8.

10. κατηρτισμένοι. This verb implies the repairing of a breach, as in Herodotus, Πάριοι μὲν νῦν οὕτω Μιλησίους κατήρτισαν, V. 29. See 2 Cor. xiii. 11. Gal. vi. 1. Bos, Elsner, Valckenaer.

11. τῶν Χλόης, the children of Chloe. Grotius, Valckenaer. See Rom. xvi. 10, 11. where this can hardly be the meaning.

12. λέγω δὲ τοῦτο. I mean to say. See Rom. xv. 8. Eph. v. 32. Col. ii. 4. Raphel.

Ibid. Ἀπολλῶ. See Acts xviii. 24, 27. xix. 1.

Ibid. Κηφᾶ. It does not follow, that Peter had been to Corinth. The Judaizing teachers had perhaps made use of his name.

13. μεμέρισται, does Christ belong to any one part only?

σται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,
^f Act. 18, 8. ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ εὐχαριστῶ
 Rom. 16, 23. τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον
 καὶ Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ¹⁵
^g 16, 15, ἐβάπτισα. ^h ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· ¹⁶
¹⁷ λοππὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.
^h 2, 1, 4, 13. ^h Οὐ γὰρ ἀπέστείλε με Χριστὸς βαπτίζειν, ἀλλ' ¹⁷
² Pet. 1, 16. εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ
ⁱ Rom. 1, 16. ὁ σταυρὸς τοῦ Χριστοῦ. ¹ ὁ λόγος γὰρ ὁ τοῦ σταυ- ¹⁸
 ροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σω-
^k Esa. 29, 14. ζομένοις ἡμῶν δύναμις Θεοῦ ἐστι. ^k γέγραπται γὰρ, ¹⁹
² Job. 5, 12. 'Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
^l Esa. 33, 18. τῶν συνετῶν ἀβηθήσω.' ¹ Ποῦ σοφός; ποῦ γραμ- ²⁰
^{17, 20, 24.} ματεὺς; ποῦ συζητηγῆς τοῦ αἰῶνος τούτου; οὐχὶ
 ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;
^m Matt. 11, 25. Luc. 10, 21. Rom. 1, 21, 28. ^{14.} εὐχαριστῶ. *I am now very*
 thankful. ^{15.} Κρίσπον. See note at
 Acts xviii. 8. ^{16.} Γάϊον. Caius had a
 house at Corinth, and received
 S. Paul. Rom. xvi. 23. ^{17.} Στεφανᾶ. Stephanas and
 his family were the first Co-
 rinthian converts, xvi. 15. and
 he was perhaps employed by
 S. Paul to baptize. Theophy-
 lact says that he was a person
 of note. ^{17.} ἵνα μὴ κ. τ. λ. He did not
 use eloquent arguments, lest
 his hearers should be attracted
 by them, rather than by the
 doctrine of faith in the death
 of Christ. ^{18.} σωζομένοις. This word is
 applied by S. Paul to those

who have been put into a state
 of salvation at baptism. v. In-
 dex, σώζεσθαι.

19. ἀβηθήσω. In the LXX,
 κρύψω.

20. Valckenaer applies σοφός
 to moral philosophers, γραμμα-
 τεὺς to persons acquainted with
 history, laws, &c. συζητηγῆς to
 natural philosophers. Fell un-
 derstands γραμματεὺς of the
 Jews. See Isaiah xxxiii. 18.

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ. In
 the wise government of God,
 or, in the clear manifestations
 of the wisdom of God. *Fell*,
Macknight. It means, that hu-
 man wisdom did not lead men
 to perceive the wisdom of God,
 which they might have done
 by the works of nature. See
 Rom. i. 20.

- κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς
 διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύ-
 22 οντας· ἡ ἐπειδὴ καὶ Ἰουδαῖοι σημείον αἰτοῦσι, καὶ ^{ᾠ Matt. 12,}
 23 Ἕλληνες σοφίαν ζητοῦσιν· ὁ ἡμεῖς δὲ κηρύσσομεν ^{38: 16, 1.}
 Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ^{ᾠ 2, 14.}
 24 Ἕλλησι δὲ μωρίαν· ῥα αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαί- ^{ᾠ Rom. 1,}
 οῖς τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ ^{16. Col. 2,}
 25 σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀν-
 θρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον
 26 τῶν ἀνθρώπων ἐστί. ὁ βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ^{ᾠ Joh. 7, 48.}
 ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ ^{Jac. 2, 5.}
 27 δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσ-
 μου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ·
 28 καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα
 κατασχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ
 τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα,
 29 ἵνα τὰ ὄντα καταργήσῃ· ὅπως μὴ καυχῆσθαι πᾶσα ^{ᾠ Rom. 3,}
 30 σὰρξ ἐνώπιον αὐτοῦ. ἡ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν ^{27. Eph. 2,}
 Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δι- ^{ᾠ Joh. 17,}
 31 καίουσιν τε καὶ ἀγιασμός καὶ ἀπολύτρωσις· ἵνα ^{19. Rom. 4,}
^{25. Eph. 1,}
^{7. Col. 2, 3.}
^{t Esa. 65,}
^{16. Jer. 9,}
^{23. 24.}
^{2 Cor. 10,}
^{17.}

22. σημείον. Since S. Paul worked many miracles, this must mean a sign from heaven, some visible manifestation of God coming to redeem his people. See Matt. xii. 38. xvi. 1.

23. σκάνδαλον. See Gal. v. 11.

24. δύναμιν — σοφίαν. This means, that the gospel is really the sign, which the Jews asked for, and the wisdom, which the Greeks sought after.

25. τὸ μωρὸν τοῦ Θεοῦ, the counsels of God, which are thought foolish by the heathen.

VOL. II.

26. τὴν κλήσιν ὑμῶν, the manner in which you were called to the gospel, as ἐκλογὴν in 1 Thess. i. 4.

28. τὰ μὴ ὄντα, things which are held in no account: so Euripides, Troad. 608. Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἀνω τὰ μὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

29. μὴ — πᾶσα σὰρξ, no human being. See Matt. xii. 25.

30. ἐξ αὐτοῦ, by the will and mercy of God alone you are now Christians.

Ibid. δικαιοσύνη. Valckenaer

καθὼς γέγραπται, ‘Ὁ καυχώμενος, ἐν Κυρίῳ καυ-

^u ver. 4, 13: ‘*χάσθω.*’ ^u *Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον* 2
1, 17. 2 Pet.
1, 16. οὐ κατ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν

^x Gal. 6, 14. τὸ μαρτύριον τοῦ Θεοῦ. ^x οὐ γὰρ ἔκρινα τοῦ εἰδέναι :

τὶ ἐν ὑμῶν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἔσταυ-

^y Act. 18, *ρωμένον.* ^y καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν :

¹, 3. 2 Cor.
10, 10: 11, *τρόμφῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· καὶ ὁ λόγος μου :*

³⁰: 12, 5, *καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σο-*

φίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνά-

^a 2 Cor. 4, *μεως· ὥνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων,* 5
7.

ἀλλ’ ἐν δυνάμει Θεοῦ.

^b 15, 24. ^b *Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ* 6

Job. 28, 21.

Jac. 3, 15.

connects this, not with *ὅς ἐγενήθη*, but with *ὑμεῖς ἐστε*: *ejus beneficio vos estis in Christo Jesu δικαιωσύνῃ &c. i. e. estis justificati, sanctificati et redempti.* So did Alethæus, Le Clerc: but the common construction is to be preferred. The doctrine of Christ not only contains wisdom, and much truer wisdom than what the Gentiles seek; but it also gives, what human wisdom cannot give, justification, &c.

31. In Jerem. ix. 24. the LXX read, *ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιέναι καὶ γνώσκειν ὅτι ἐγὼ εἰμι Κύριος.*

CHAP. II.

1. *μαρτύριον.* Some MSS. read, *μυστήριον*, which is preferred by Beza and Valcken-aer. See i. 6.

2. *ἔκρινα τοῦ εἰδέναι.* See note at Acts xxvii. 1. But the *τοῦ* is probably an interpolation here. It is the same as *ἔκρινα εἰδέναι οὐδέν.*

3. *ἀσθενείᾳ.* See note at 2 Cor.

xii. 7.

4. *λόγος* — *κήρυγμα*, *private discourse*—*public teaching.*

Ibid. *πειθοῖς.* The adjective *πειθός* is used by no other author. Eusebius read *ἐν πειθοῖ* ἢ *σ. λόγων*, which is followed by Beza, Cocceius, and Schmi-dius. Alberti proposed *πειθοῖς* ἢ *σ. λόγοις*. Kuhnus considered *πειθοῖς*, or *πιθοῖς*, to have been a contraction for *πιθαροῖς*, in which he is followed by Valck-enaer. But *πειθός* may be an adjective, like *φειδός*, *μυός*. *Ἀνθρωπίνης* is perhaps to be expunged.

Ibid. *ἐν ἀποδείξει πνεύματος καὶ δυνάμεως.* Origen understands *πνεύματος* of the prophecies concerning Christ, and *δυνάμεως* of the miracles worked by S. Paul: vol. I. p. 320. but *πνεύματος* probably refers to the gifts of the Spirit, which he imparted: these were his means of demonstrating the truth of the gospel.

6. *ἐν τοῖς τελείοις.* In *holy*, or

οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος
 7 τούτου, τῶν καταργουμένων· ἄλλα λαλοῦμεν σοφίαν ^{c 4, 1.}
 Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, (ἣν προώ- ^{Rom. 16,}
 8 ρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ἣν ^{25. Eph. 3,}
 οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ ^{9. Col. 1,}
 γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρω- ^{26. 2 Tim.}
 9 σαν·) ἄλλα καθὼς γέγραπται, Ἐφθαλμὸς οὐκ ^{1, 9.}
 εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου ^{d Matt. 11,}
 οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐ- ^{25. Joh. 7,}
 10 τόν· ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ πνεύ- ^{48: 16, 3.}
 ματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ ^{Act. 3, 17:}
 11 βάθη τοῦ Θεοῦ. ^{13, 27.} τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀν- ^{2 Cor. 3, 14.}
 θρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; ^{e ver. 14.}
 οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα ^{Esa. 64, 4.}

perfect things. Knatchbull, Elsner, Hombergius: but if we compare this passage and iii. 1, 2. with Heb. v. 12, 13, 14. 1 Cor. xiv. 20. Eph. iv. 13. Phil. iii. 15. the meaning more probably is, *Nevertheless we preach that which is known to be wisdom by those who are perfect, i. e. who have been initiated.* Τέλη, or τέλει, signified mysteries, as is observed by Valckenaer.

Ibid. τῶν ἀρχόντων. Theophylact interprets it of τοὺς σοφοὺς καὶ λογογράφους καὶ ῥήτορας. It probably means, *the persons in office and authority*, whether Jews or Gentiles.

7. ἀποκεκρυμμένην, which before was hidden. See Rom. xvi. 25.

Ibid. εἰς δόξαν ἡμῶν, for the future glory of us believers.

8. Κύριον τῆς δόξης. See Psalm

xxiv. 10. Acts vii. 2.

9. I have followed Valckenaer in placing the words ἣν προώρτισεν—ἐσταύρωσαν in a parenthesis; and then ἀλλὰ ὁ ἐφθαλμὸς κ. τ. λ. is a continuation of ἀλλὰ λαλοῦμεν in v. 7.

Ibid. This quotation agrees neither with the Hebrew, the LXX, nor with any other translation. Origen says of it, "In nullo regulari libro inventur, nisi in secretis Eliæ prophetæ." Vol. III. p. 916. The passage does not refer to the happiness of a future state, but the doctrines of the gospel.

11. I would not connect τίς with ἀνθρώπων, but take the words as they stand: *For who knows, even in the case of men, the deep things (τὰ βάθη) of a man, except &c.* See Rom. vii. 1.

^h Rom. 8, τοῦ Θεοῦ. ^b ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-
15.

βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν
ⁱ ver. 4: 1, τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ^{ia} Α καὶ λαλοῦ-
17. ² Pet. 1, μεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ'
16.

ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευ-
^k Rom. 8, ματικὰ συγκρίνοντας. ^k Ψυχικὸς δὲ ἄνθρωπος οὐ δέ-
7.

χεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ
ἐστὶ καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνα-
κρίνεται. ^l ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα,
19: 28, 5.

¹ Thessa. 5, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ^m τίς γὰρ ἔγνω νοῦν
21. ¹ Joh. 4, 1.

Κυρίου, ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν Χρι-
^m Job. 15, 8, στοῦ ἔχομεν. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆ-
Esa. 40, 13,σαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νη-
Jer. 23, 18, Rom. 11, 34.

12. τὸ πνεῦμα τοῦ κόσμου,
worldly wisdom.

Ibid. τὰ χαρισθέντα, the whole
of God's gracious dispensation in
the gospel.

13. διδακτοῖς. See a similar
construction in John vi. 45.

Ibid. πνευματικοῖς sc. λόγοις.
Interpreting what the Spirit has
revealed in words which the Spi-
rit directs. For συγκρίνειν see
Gen. xl. 8, 16, 22. xli. 12, 13,
15.

14. Ψυχικός. Ψυχή is the vital
principle which we have in
common with other animals:
πνεῦμα is the intellectual faculty
which is peculiar to man. See
xv. 44. and Valckenaer ad h. l.
Theophylact says, ψυχικὸν γὰρ
ἄνθρωπον λέγει τὸν κατὰ φύσιν
ζῶντα, καὶ ἀνθρωπίνους λογισμοῖς
διοικούμενον· πνευματικὸν δὲ, τὸν
ὑπεραισθάνοντα τοὺς τῆς φύσεως νό-
μους, καὶ μηδὲν ἀνθρώπων φρον-
οῦντα, ad Luc. . 46. (vol. I.

p. 280.) ψυχικός therefore is the
man who has only the natural
powers of the mind, unenlight-
ened by the Spirit.

Ibid. πνευματικῶς ἀνακρίνεται,
they are only examined and
understood by means of spi-
ritual illumination.

15. πάντα, every man. Bos.
Others refer it to τὰ τοῦ πνεύ-
ματος τοῦ Θεοῦ.

Ibid. ὑπ' οὐδενός, i. e. ψυχικοῦ.

16. Neither here, nor in
Rom. xi. 34. is the whole quo-
tation given, which is in the
LXX, τίς ἔγνω νοῦν Κυρίου; καὶ
τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς
συμβιβάζει αὐτόν;

Ibid. νοῦν Χριστοῦ is probably
a mind enlightened by Christ.

CHAP. III.

1. σαρκικός is different from
ψυχικός, (see ii. 14.) and means
a man who follows his natural
lusts and appetites.

- 2 πίοις ἐν Χριστῷ. ^αγάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶ- ^α Heb. 5,
μα· οὐπω γὰρ ἠδύνασθε, ἀλλ' οὔτε ἔτι νῦν δύνασθε· ^{12, 13.}
3 ^ο ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῶν ζῆλος καὶ ^ο 1, 11.
ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ^{Gal. 5, 19,}
4 ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις, Ἐγὼ ^{20. Jac. 3,}
μὲν εἰμι Παύλου, ἕτερος δὲ, Ἐγὼ Ἀπολλῶν, οὐχὶ ^{16.}
σαρκικοί ἐστε;
5 ^α Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ ^α 1, 12.
διάκονοι, δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύ-
6 ριος ἔδωκεν; Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ^{Act. 18, 26:}
7 ἀλλ' ὁ Θεὸς ἡῤῥαυεν· ὥστε οὔτε ὁ φυτεῦν ἐστὶ τι, ^{19, 1.}
8 οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ὁ φυτεύων ^α Psal. 62,
δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν ^{12. Jer. 17,}
9 λήψεται κατὰ τὸν ἴδιον κόπον. Θεοῦ γὰρ ἐσμεν συν- ^{10: 32, 19.}
10 εργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε. Κατὰ ^{Matt. 16, 27.}
τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρ- ^{Rom. 2, 6.}
χιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ ^{Gal. 6, 5.}
11 ἕκαστος δὲ βλέπέτω πῶς ἐποικοδομεῖ. ^α θεμέλιον γὰρ ^{Act. 2, 23:}
ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ^{22, 12.}
12 ἐστὶν Ἰησοῦς ὁ Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ ^{2 Cor. 6, 1.}
^{Eph. 2, 20.}
^{Col. 2, 7.}
^{1 Pet. 2, 5.}
^{u Rom. 1, 5:}
^{15, 20.}
^{x Esa. 28,}
^{16. Matt.}
^{16, 18.}
^{Eph. 2, 20.}

2. Compare Heb. v. 12. where γάλα is synonymous with τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. Ἐπότισα cannot properly be applied to βρῶμα: but Homer in the same manner has οἶνον οἰνίζοντο σῖτόν τε. Il. θ. 546.

4. σαρκικοί. The true reading is perhaps ἄνθρωποι.

5. ἀλλ' ἡ. See 2 Cor. i. 13. There is authority also in Xenophon, ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, Anab. VIII. p. 330: but the words are perhaps to be expunged from the

present passage.

Ibid. ἐκάστῳ, i. e. διάκονοι ἐκάστῳ.

8. ἐν εἰσιν. They do not belong to different parties, but are sent by one master to perform one and the same work.

9. Our translation says, *For we are labourers together with God*: perhaps it should be, *for we are only fellow-labourers of*, i. e. employed by, *God*.

10. ἄλλος. Alluding to any persons, who had followed him at Corinth.

τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους,
 γ *Esa.* 48, ξύλα, χόρτον, καλάμην, ἑκάστου τὸ ἔργον φανερόν 13
 10. *Jer.* 23, γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀπο-
 29. *1 Cor.* 4, 5. *1 Pet.* 1, 7: 4, 12. καλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ
 πῦρ δοκιμάσει. εἴ τινος τὸ ἔργον μένει, ὃ ἐπωκοδό- 14
 μησε, μισθὸν λήψεται. εἴ τινος τὸ ἔργον κατακαή- 15
 σεται, ζημωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ
 2 *6*, 19. ὡς διὰ πυρός. * Οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ 16
 2 *Cor.* 6, 16. τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν 17
Eph. 2, 21. 22. *Heb.* 3, 6. *1 Pet.* 2, 5. τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς
 5. α *Prov.* 3, 7. τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. * Μηδεὶς 18
Esa. 5, 21. ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν,
 ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σο-
 β *Job.* 5, 13. φός. ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ 19
 τῷ Θεῷ ἐστι. γέγραπται γάρ, ‘Ὁ δρασσόμενος τοὺς
 c *Psal.* 94, ‘σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.’ ° καὶ πάλιν, ‘Κύ- 20
 11. ριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι

12. χρυσὸν κ. τ. λ. So Xenophon, *ειθισμένοι ὄραν οἱ ἄνθρωποι σωροὺς σίτου, ξύλων, λίθων* —. *Hell.* IV. 4, 12. S. Paul may speak here of true and false doctrines, or of true and false believers.

13. ἡ ἡμέρα. This perhaps means the day of persecution; which S. Paul often foretold, as in vii. 29. The metaphor of a fire is applied to the trial of persecution in James v. 3. *1 Pet.* i. 7. iv. 12.

15. ὡς διὰ πυρός. The metaphor of a fire is still kept up. To escape, as from a fire, i. e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11. Zech. iii. 2.

Jude 23. So Livy says of L. Æm. Paulus, “prope ambus-
 “tus evaserat,” XXII. 35. —
 θεὸν πάντα τρόπον ἐκ μέσου, φασι,
 πρὸς τὸν ἄνδρα σώζειν. *Aristid.*

16. ναὸς Θεοῦ is used for the Christian church, or body of believers. See 2 *Thess.* ii. 4.

17. φθείρει, *corrupts with false doctrines.*

18. Origen and Chrysostom couple ἐν τῷ αἰῶνι τούτῳ with μωρὸς γενέσθω.

19. ‘Ὁ δρασσόμενος κ. τ. λ. S. Paul agrees with the Hebrew: the LXX read, ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει.

20. τῶν σοφῶν. In LXX and Heb. ἀνθρώπων.

- 21 ' εἰσὶ μάταιοι.' Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώ-
 22 ποῖς· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦλος, εἴτε
 'Απολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε
 θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν
 23 ἐστίν. ^d ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ. ^d Οὐ- ^d 11, 3.
 4 τως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χρι- ^e Matt. 24,
 2 στοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ· ^e 45. ² Cor.
 ζῆτεται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὐρεθῇ· ⁴ 5: 6, 4.
 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ^f Col. 1, 25.
 ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα- ^{Tit. 1, 7.}
 4 κρίνω· ^g οὐδὲν γὰρ ἐμαυτῷ σύννοια, ἀλλ' οὐκ ἐν ¹ Pet. 4, 10.
 τούτῳ δεδικαιῶμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. ^f Luc. 12,
 5 ^h ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύ- ^g Exod. 34,
 ριος, ὃς καὶ φωτίσει τὰ κρυπτά τοῦ σκοτόντος, καὶ φα- ⁷ Psal. 130,
 νερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος ³ 143, 2.
 γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ. ^{Job. 9, 2.}
^{Rom. 3, 20:}
^{4, 2.} ¹ Joh.
^{3, 20, 21.}
^h Dan. 7, 10.
^{Matt. 7, 1.}
^{Rom. 2, 1,}
^{16, 29.}
² Cor. 5, 10.
^{Apoc. 20,}
^{12.}

21. This may be addressed to the false teachers, or to the Corinthians themselves: *let no one boast of belonging to one set or party of men: for all things, which have any connexion with your salvation, belong equally to you all.*

22. εἴτε Παῦλος κ.τ.λ. *Every teacher belongs equally to all of you: εἴτε κόσμος, the world was made for all of you: εἴτε ζωή, εἴτε θάνατος, all of you have an equal share in the good things of life, and are equally certain to die.* See Pyle.

CHAP. IV.

1. I have no wish to be looked upon as the head of a party: *but let every one consider us merely as servants of*

Christ.

2. ὁ δὲ λοιπόν. As for any thing else, my only wish is to be found a faithful servant.

3. But as to my being found faithful, I care very little for the inquiry being made by man.

Ibid. ἡμέρας. This refers to the custom of fixing a day (*diem dicere*) for a trial.

4. For I am not conscious to myself of any thing wrong, but still that does not justify me. Plato writes οὐδὲ μέγα, οὐδὲ σμικρὸν ἐμαυτῷ σύννοια. *Apol.*

5. κρίνετε. Raphael understands this in a good sense: *do not single any one out as an object of praise.* See the end of the verse.

- ¹ Prov. 3, 7. ¹ Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἑμαυτὸν ⁶
 Rom. 12, 3. καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ
 ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς
^k Joh. 3, 27. φουσιούσθε κατὰ τοῦ ἐτέρου. ^k τίς γὰρ σέ διακρίνει; ⁷
 Rom. 12, 6. τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυ-
 Jac. 1, 17. ¹ Pet. 4, 10. χᾶσαι ὡς μὴ λαβὼν; * Ἡδὴ κεκορεσμένοι ἐστέ, ἥδη ⁸
 ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν
 γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσω-
¹ Psal. 44, 22. Rom. 8, 36. ¹ μεν. ¹ δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ⁹
² Cor. 4, 11. ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγε-
 Heb. 10, 33. νήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.
^m 2, 3. ^m ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν ¹⁰
² Cor. 13, 9. Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔν-
ⁿ Act. 23, 2. ⁿ δοξοί, ἡμεῖς δὲ ἄτιμοι. ⁿ ἄχρι τῆς ἄρτι ὥρας καὶ πει- ¹¹
² Cor. 4, 8: ¹¹, 23.

6. μετεσχημάτισα. Hencesome have inferred, that S. Paul used his own name and that of Apollos merely out of consideration for the Corinthians, but that the real names were different. See Tillemont, *Mémoires*, tom. I. p. 831. If so, ἐν ἡμῖν would signify, by the case which I have put of Apollos and myself.

Ibid. μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, non magnificentius de vobis sentire, quam scriptum est; nempe in hac epistola, verbis præcedentibus, quibus laudem et gloriationem detraxerat Apostolus sibi et Apollo. Palaiet, Elsner.

Ibid. ὑπὲρ τοῦ ἐνός. On account of any particular teacher. If it meant one above another, it would be εἰς ὑπὲρ τὸν ἐνός.

Ibid. ἵνα μὴ φουσιούσθε. For ἵνα with an indicative see ix.

18. xi. 34. Gal. iv. 17. Rev. xxii. 14. and Valcken. ad l.

8. This is said ironically: ye fancy yourselves full of knowledge and spiritual gifts.

Ibid. καὶ ὄφελον. And I wish you were really enjoying that preeminence, which is reserved for us apostles: viz. in the next world: for in this world we are exposed to persecution.

9. ἐσχάτους ἀπέδειξεν, contemptissimos constituit. Krebsius. It may allude to the custom of the combats with wild beasts being the last of the shows in the amphitheatre.

Ibid. ὡς ἐπιθανατίους. Velut bestiarios. Tertull. p. 566. He understood an allusion to persons exposed to wild beasts in the amphitheatre. The word θέατρον seems to countenance this idea. See 1 Cor. xv. 32. So also Krebsius.

- νῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφι-
 12 ζόμεθα, καὶ ἀστατοῦμεν, ° καὶ κοπιῶμεν ἐργαζόμενοι ° ^o Matt. 5,
 ταῖς ἰδίαις χερσί· λαιδορούμενοι, εὐλογούμεν· διωκό- ^{44. Luc. 6,}
 13 μενοι, ἀνεχόμεθα· βλασφημούμενοι, παρακαλοῦμεν· ^{28: 23, 34.}
^{Act. 7, 60:}
^{18, 3: 20,}
^{34. Rom.}
 ° ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων ^{12, 14.}
 14 περίφημα ἕως ἄρτι. ° Οὐκ ἐντρέπων ὑμᾶς γράφω ^{1Thess. 2,9.}
^{2Thess. 3,8.}
 15 ταῦτα, ἀλλ' ὡς τέκνά μου ἀγαπητὰ νουθετῶ. ° ἔάν ^{1 Lament.}
^{3, 45.}
 γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ ^{1Thess. 2,}
^{11.}
 πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ ^{1Act. 18, 11.}
^{Gal. 4, 19.}
 16 εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ° παρακαλῶ οὖν ὑμᾶς, ^{Philem. 10.}
^{Jac. 1, 18.}
 17 μμηταί μου γίνεσθε. ° Διὰ τοῦτο ἔπεμψα ὑμῖν Τι- ^{11, 1. Phil-}
^{lipp. 3, 17.}
 μόθεον, ὃς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν ^{1Thess. 1,}
^{6. 2Thess.}
 Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν ^{3, 9.}
 Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ^{1Tim. 1,}
^{2. 2Tim. 1,}
 18 °Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν ^{2.}
 19 τινες· ° ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐάν ὁ Κύριος ^{1 Rom. 15,}
^{32. Jac. 4,}
 θελήσῃ, καὶ γνῶσομαι οὐ τὸν λόγον τῶν πεφυσιω- ^{15. Heb. 6,}
^{3.}
 20 μένων, ἀλλὰ τὴν δύναμιν. ° οὐ γὰρ ἐν λόγῳ ἡ βασι- ^{2, 4.}
^{1Thess. 1,}
^{5. 2Pet. 1,}
^{16.}

11. ἀστατοῦμεν, we are obliged frequently to change our place of residence.

12. κοπιῶμεν. We labour in promoting the gospel. Mosheim, *de rebus ante Const.* Cent. I. 38. not. 2.

Ibid. ἰδίας χερσί. The truth of this is confirmed by Acts xx. 34.

13. ὡς περικαθάρματα κ. τ. λ. In Lam. iii. 45. we only read ἔθikas ἡμᾶς ἐν μέσῳ τῶν λαῶν in the LXX: but there are two words in the Hebrew answering to περικαθάρματα and περίφημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death

to expiate some public calamity. *Theos. Crit. Sacr.* part. I. p. 512. Krebsius translates περικαθάρματα, *quiesquilias, sterquilinia, omnium bipedum nequissimos*. See L. Bos, *Animadv. Philol.* ad L. Dio calls *Commodus τὸ κάθαρμα*, p. 1216.

Ibid. περίφημα, *res circumquaque abrasa*.

15. παιδαγωγούς, πατέρας. Valckenae supposed S. Paul to contrast the severity of *masters* with the gentleness of *fathers*.

17. It is not certain, whether Timothy was the bearer of this Epistle, or whether he had been sent before. See xvi. 10.

19. τὴν δύναμιν. Their spi-

^γ 2 Cor. 10, ² 13, 10. ^δ λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ^ε τί θέλετε ; ἐν ῥάβδῳ ²¹

ἔλθω πρὸς ὑμᾶς, ἡ ἐν ἀγάπῃ, πνεύματί τε πραΰτητος ;

² Levit. 18. ³ ΟΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορ- ⁵
⁸ Deut. 27, ²⁰ νεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖ-

κά τινα τοῦ πατρὸς ἔχειν· καὶ ὑμεῖς πεφυσισμένοι ²
ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου

^α Col. 2, 5. ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. ^β ἐγὼ μὲν γὰρ ὡς ἀπὼν ³
τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς

^β Matt. 16, ¹⁹ 18, 18. ^γ παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ^δ ἐν τῷ ὀνό- ⁴
Joh. 20, 23. ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων

ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυ-
^ε 1 Tim. 1, ²⁰ ρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^α παραδοῦναι τὸν τοιοῦτον ⁵
τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα

^δ Gal. 5, 9. σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ^δ Οὐ καλὸν τὸ ⁶

ritual gifts. See Acts vi. 8.
x. 38. 1 Cor. ii. 4, 5.

21. ῥάβδῳ. The rod of the master is again contrasted (as in ver. 15.) with the love of a father. Valckenaeer.

CHAP. V.

I. Ὅλος, generally.

Ibid. ὀνομάζεται. Yet such cases certainly occurred among the heathen ; and hence Elsner renders it, *cum laude commemoratur, probatur* : but it means, that the heathen did not talk of such cases. Cicero says, " Nubit genero socrus, nullis " *auspiciibus, nullis auctoribus, " funestis ominibus omnium " omnibus. O mulieris scelus " incredibile, et præter hanc " unam in omni vita inaudi- " tum."* *pro Cluent.* 5. ὀνομά- *ζεται* is perhaps an interpolation.

Ibid. πατρός. It might seem from 2 Cor. vii. 12. that he was

still living, which aggravates the offence.

2. I have removed the note of interrogation at the end of the verse. The expression is rather one of indignation : *And yet, notwithstanding this flagrant case, ye are puffed up, and have not rather lamented &c.* See Raphael. It alludes to their being proud of their spiritual gifts : but Pyle understands it of their being proud of this offender.

3. ὡς ἀπὼν. Perhaps ὡς is to be expunged.

Ibid. πνεύματι. See 2 Kings v. 26. Col. ii. 5.

5. Σατανᾷ. See 1 Tim. i. 20. It probably means the infliction of some bodily disease. So Chrysostom and Theophylact : but Beza understands ὄλεθρον σαρκὸς of the destruction of his pride, lust, &c.

6. Your boasting is unseasonable : (see ver. 2.) so long as

καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
 7 φύραμα ζυμοί ; ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ^{ο 15, 3.}
 ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ ^{Esa. 53, 7.}
 8 πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. ^{Joh. 1, 29.} ὥστε ἐορ- ^{1 Pet. 1, 19.}
 τάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας ^{1 Exod. 12,}
 καὶ πονηρίας, ἀλλ' ἐν ἄζύμοις εἰλικρινείας καὶ ἀλη- ^{3, 15. Deut.}
 θείας. ^{16, 3.}

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγ- ^{5 ver. 2, 7.}
 10 νυσθαι πόρνοις. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσ- ^{Matt. 18.}
 μου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλο- ^{17. 2 Cor.}
 λάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. ^{6, 14. Eph.}
 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ^{5, 11.}
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ ^{5 ver. 2, 7.}
 εἰδωλολάτρης, ἢ λοιδορός, ἢ μέθυσος, ἢ ἄρπαξ, ^{Matt. 18.}
 12 τῷ τοιοῦτῳ μηδὲ συνεσθίειν. τί γάρ μοι καὶ τοὺς ^{17. 2 Cor.}
 13 ἔξω κρίνειν ; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ^{5. 1 Thess.}
^{4, 12.}
^{1 Tim. 3, 7.}

this person is among you, none of you ought to boast.

7. ὑπὲρ ἡμῶν. These words are perhaps an interpolation.

8. ἑορτάζωμεν. From this passage Michaelis has inferred that the Epistle was written shortly before Easter.

9. ἐν τῇ ἐπιστολῇ. In this Epistle. See Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13. vii. 2.

10. We are perhaps to read οὐ πάντως, without καὶ.

Ibid. ἐπεὶ, for then, or otherwise. See Rom. iii. 6. xi. 6, 22. 1 Cor. vii. 14. xiv. 16. xv. 29. and Alberti at 1 Cor. v. 10.

12. Knatchbull (after Theophylact) points this passage thus: Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν ; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. καὶ κ. τ. λ. but I have adopted a different punctuation. The meaning is this ; I have only spoken about your intercourse with Christians : for what right have I to pass sentence upon those who are not Christians ? Is it not your province to pass sentence upon Christians, and will not God pass sentence upon others ? Exercise therefore this power which you have, and excommunicate this offender. We are perhaps to expunge καὶ before ἐξαίρετε.

¹ Deut. 13, ἔξω ὁ Θεὸς κρίνει ; ¹ καὶ ἐξαρείτε τὸν ποιηρὸν ἐξ
5: 22, 21, ὑμῶν αὐτῶν.
22, 24.

ΤΟΛΜΑΙ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, ⁶
κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων ;
¹ Matt. 19, ¹ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι ; καὶ εἰ ²
28. Luc. ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κριτηρίων
22, 30. ἐλαχίστων ; οὐκ οἴδατε ὅτι ἀγγέλους κρινούμεν ; ³
μήτι γε βιωτικά ; βιωτικά μὲν οὖν κριτήρια εἰν ἔχητε, ⁴
τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθί-
ζετε. πρὸς ἐντροπὴν ὑμῶν λέγω· οὕτως οὐκ ἔστιν ἐν ⁵
ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνὰ ⁶
μέσον τοῦ ἀδελφοῦ αὐτοῦ ; ἀλλὰ ἀδελφὸς μετὰ ⁶
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστον ; ^m Ἡδὴ μὲν·
³⁹ Rom. οὖν ὅλως ἥττημα ἐν ὑμῖν ἔστιν, ὅτι κρίματα ἔχετε
12, 17, 19. μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε ; διατί
1 Thess. 4, ⁶ 5, 15.
1 Pet. 3, 9.

CHAP. VI.

1. Τολμᾷ. *Sustinet, inducere potest in animum.* Stephanus. Valcken. Wolfius.

Ibid. ἀδίκων, the heathen, though they were not all unjust, as τῶν ἀγίων means Christians, though all were not holy in their lives. It was true, however, that the heathen had not been justified, as the Christians had.

2. τὸν κόσμον κρινούσι. I should interpret this of some privilege reserved for Christians hereafter, which we do not now clearly understand. So also in v. 3. See Matt. xix. 28.

2. ἀνάξιοι κ. τ. λ. *Ye do not deserve, or are not worthy, to be tried before mean tribunals.* Theophylact, Valcken: but the usual interpretation is, *are ye not wor-*

thy to decide trifling causes ?

3. μήτι γε βιωτικά. *Much more things of this life.* Valcken.

4. *If ye have disputes upon common matters, set those to decide them, who are of little repute among you ; and you will find them sufficient to settle it, without going before the heathen.* Others have taken τοῖς ἔξουθ. for the heathen, as if S. Paul spoke ironically, *So then, if you have a dispute about secular matters, you go before those, who as being heathen are looked upon as nothing !*

5. I have said this to shame you, and as supposing there is no person of superior judgment among you.

7. I have hitherto spoken about the settling of disputes ; but it is altogether wrong, that

- 8 οὐχὶ μᾶλλον ἀποστερεῖσθε ; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ
 9 ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. ἢ οὐκ οἶδατε ὅτι ^{n Gal. 5, 19.}
 ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι ; Μὴ πλα- ^{&c. Eph. 5,}
 νᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, ^{5. 1 Tim. 1,}
^{9. Heb. 12,}
 10 οὔτε μαλακοὶ, οὔτε ἀρσενικοῦται, οὔτε κλέπται, οὔτε ^{14. Apoc.}
 πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες, ^{22, 15.}
 11 βασιλείαν Θεοῦ οὐ κληρονομήσουσι. ° καὶ ταῦτα ° Eph. 2, 1,
 τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ^{2, 3: 5, 8.}
 ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν ^{Col. 3, 7.}
 τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. ^{Tit. 3, 3.}
 12 ° Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. ^{p 10, 23.}
 πάντα μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι
 13 ὑπό τινος. ° Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία ^{q ver. 19,}
 τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα ^{20: 15, 50.}
 καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ ^{Matt. 15,}
 14 Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· ° ὁ δὲ Θεὸς καὶ τὸν ^{17. Rom.}
^{14, 17. Col.}
^{2, 22, 23.}
^{1 Thess. 4,}
^{3.}
^{Act. 2, 24.}
^{Rom. 6, 5,}
^{8: 8, 11.}
^{2 Cor. 4, 14-}

the disputes themselves exist : ye ought not to quarrel at all.

9. Μὴ πλανᾶσθε. They perhaps abused the saying, mentioned in v. 12. πάντα μοι ἔξεστιν. See viii. 9. Gal. v. 13. 1 Pet. ii. 16.

11. The end of this verse seems to contain an allusion to the form of baptism in the name &c. The whole passage alludes to a person being released from his sins at baptism, and sanctified by the Holy Spirit.

12. Πάντα μοι ἔξεστιν. This was perhaps a saying of the Corinthians, when they wished to excuse their sensuality and their eating of meats offered to idols. See x. 23. Tit. i. 15.

Ibid. ἐξουσιασθήσομαι. *I have power over all things ; but none of them shall have power over me.* Ἐξουσιασθήσομαι is used with reference to ἔξεστιν. Valcken.

13. Perhaps the whole of the passage τὰ βρώματα—καταργήσει is to be taken, like πάντα μοι ἔξεστιν in v. 12. for a saying of the Corinthians: *meat is made for the belly, and the belly for meat, and both will hereafter be destroyed*: to which S. Paul replies, *but still the body was not made for fornication ; and men will rise again hereafter to give an account of what they did in the body.*

Ibid. ὁ Κύριος τῷ σώματι. S. Paul seems here to unite the idea of the body of a man, and

Κύριον ἡγεῖρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
 αὐτοῦ. * Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χρισ-
 τοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ, ποι-
 ῆσω πόρνης μέλη; μὴ γένοιτο. ἡ οὐκ οἴδατε ὅτι
 ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; * Ἔσον-
 ται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν· ὁ δὲ
 κολλώμενος τῷ Κυρίῳ, ἐν πνεύμᾳ ἐστι. Φεύγετε τὴν
 πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος,
 ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον
 σῶμα ἁμαρτάνει. * ἡ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν
 ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε
 ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; ἡγοράσθητε γάρ
 τιμῇ· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν,
 καὶ ἐν τῷ πνεύματι ὑμῶν, ᾧ ἐστι τοῦ Θεοῦ.
 ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ
 γυναικὸς μὴ ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκασ-
 τος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον
 ἄνδρα ἐχέτω. * Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομέ-
 νην εὐνοίαν ἀποδίδω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
 ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,
 ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
 οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. * μὴ ἀποστερεῖτε ἀλλή-
 λους.

of the body of believers. Christ is the head of the latter: see Rom. xii. 5. 1 Cor. xi. 3. xii. 27. Eph. v. 23. Col. i. 18.

15. ἄρα οὖν. Some MSS. read ἄρα οὖν, which is preferred by Bos and Valckenaer.

18. πᾶν ἁμάρτημα, every other sin.

19. ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος. In iii. 16. he said

ναὸς Θεοῦ. See Eph. ii. 22.

20. ἡγοράσθητε. Ye do not belong to yourselves, but to God; for he has bought you by the blood of his own Son. See vii. 22, 23.

Ibid. The words καὶ ἐν τῷ Θεοῦ are perhaps an interpolation.

3. ὀφειλομένην εὐνοίαν. The reading is probably ὀφειλήν.

λους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχο-
λάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ
τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς
6 διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγ-
7 γνώμην, οὐ κατ' ἐπιταγὴν. ^b θέλω γὰρ πάντας ἄν- ^b Matt. 19,
θρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον ^{12.}
χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐ-
9 τοῖς ἐστὶν ἐὰν μένωσιν ὡς καὶ γώ. ^c εἰ δὲ οὐκ ἐγκρα- ^c 1 Tim. 5,
τεύονται, γαμησάτωσαν· κρεῖσσον γὰρ ἐστὶ γαμήσαι ^{14.}
10 ἢ πυροῦσθαι. ^d Τοῖς δὲ γεγαμηκόσι παραγγέλλω, ^d Mal. 2, 14.
οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χω- ^{Matt. 5, 32:}
¹¹ ρισθῆναι· ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ^{19, 6, 9.}
ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. ^{Marc. 10,}
¹² Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελ- ^{11, 12.}
φὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν
¹³ μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· καὶ γυνή, ἥτις ἔχει
ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐ-
¹⁴ τῆς, μὴ ἀφίετω αὐτόν. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπι-
στος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνή ἡ ἄπιστος

5. The words τῇ νηστείᾳ καὶ are perhaps to be expunged, and ἦτε to be read for συνέρχεσθε.

6. Τοῦτο δὲ λέγω. What I am going to say is out of consideration to your feelings, not in consequence of any positive command of our Lord. See ver. 10, 40.

7. ὡς καὶ ἐμαυτόν. i. e. able to command his desires. Theodoret adds ἐν ἐγκρατείᾳ, as do some other authorities; and Theophylact writes, βούλομαι ἵνα πάν-

τες πάντοτε ἐνεγκρατεύωσιν. See ver. 9.

8. It seems certain from this verse, that S. Paul was unmarried. See ix. 4, 5.

9. πυροῦσθαι. Theodoret writes πύρωσιν δὲ οὐ τὴν ἐνόχλησιν τῆς ἐπιθυμίας, ἀλλὰ τὴν ἥτταν ὀνόμασε.

10. ὁ Κύριος. See Matt. xix. 9.

14. ἡγίασται. i. e. he is not ἀκάθαρτος. He is not looked upon by God as wholly unclean.

στος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

Heb. 9, 12.
1 Pet. 1, 18,
19. 2 Pet.
2, 1.

25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω·

γνώμην δὲ δίδωμι, ὥς ἡλεημένος ὑπὸ Κυρίου πιστὸς

26 εἶναι. νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-

εστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως

27 εἶναι. δέδεσαι γυναικί; μὴ ζῇτε λύσιν· λέλυσαι

28 ἀπὸ γυναικός; μὴ ζῇτε γυναῖκα. εἰς δὲ καὶ γήμης,

οὐχ ἡμαρτες· καὶ εἰς γήμῃ ἢ παρθένος, οὐχ ἡμαρτε·

θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν

29 φείδομαι. ^kΤοῦτο δὲ φημι, ἀδελφοὶ, ὁ καιρὸς συν- ^kRom. 13,
εσταλμένος τὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυν- ^{11. 1 Pet.}
4, 7.

30 αἰκας ὥς μὴ ἔχοντες ὄσι· καὶ οἱ κλαίοντες, ὥς μὴ

κλαίοντες· καὶ οἱ χαίροντες, ὥς μὴ χαίροντες· καὶ οἱ

31 ἀγοράζοντες, ὥς μὴ κατέχοντες· ¹καὶ οἱ χρώμενοι τῷ ¹Psal. 39, 6.
Esa. 40, 6.

bull reads this interrogatively, and understands it, not of redemption through Christ, but of liberty purchased by a slave: he opposes τιμῆς ἡγοράσθητε; to δούλος ἐκλήθη; but it more probably is connected with δούλος ἐστὶ Χριστοῦ, he is the servant of Christ, because Christ bought him with the price of his own blood. See vi. 20.

25. παρθένων, of either sex. *Elsner, Macknight.*

Ibid. ὥς ἡλεημένος. *As one who by the mercy of God is in a state which entitles his opinion to some weight.*

26. This is perhaps a clue to the whole passage about marriage. S. Paul knew that a time of severe persecution would come, when it would be better to have no worldly ties. See

ver. 28. Τοῦτο and οὕτως refer to παρθένων.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν. *The time, which is about to come, is one of trouble and affliction.* See Schleusner. Valcken. ad 26.

Ibid. ἵνα. This denotes, not the cause, but the consequence. See Matt. i. 22. The meaning is, that in the time of persecution all persons would suffer equally.

31. χρώμενοι, καταχρώμενοι. There seems to be no opposition between these words. *The time is coming, when all Christians will suffer equally, those who use the world and those who do not.* See Origen, vol. II. p. 87, 172. Cyprian, p. 176, 307. So also Krebsius. See ix. 18.

Jac. 1, 10: κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ 4, 14.
 1 Pet. 1, 24. σχῆμα τοῦ κόσμου τούτου. ^m Θέλω δὲ ὑμᾶς ἀμερί-
 1 Joh. 2, 17.
^m 1 Tim. 5, μόνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς
 5. ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ
 κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ
 καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου,
 ἵνα ἡ ἀγία καὶ σῶματι καὶ πνεύματι· ἡ δὲ γαμήσασα
 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. τοῦτο
 δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα
 βρόχον ὑμῶν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ
 εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις
 ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ
 ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὁ θέλει ποι-
 εῖτω, οὐχ ἁμαρτάνει· γαμείτωσαν. ὅς δὲ ἔστηκεν
 ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἔξουσίαν δὲ
 ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν
 τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,
 καλῶς ποιεῖ. ὥστε καὶ ὁ ἐγαμίζων, καλῶς ποιεῖ· ὁ
 δὲ μὴ ἐγαμίζων, κρεῖσσον ποιεῖ.

31. παράγει τὸ σχῆμα. The metaphor is taken from the changing or turning of a scene. Grotius. Valcken.

35. εὐπρόσεδρον, or as it is in many MSS. εὐπάρεδρον, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. Without forcing you. Knatchbull: but Raphael defends the common interpretation, without being distracted by worldly cares.

36. Εἰ δέ τις κ. τ. λ.: If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the

age. Valckenaer, who quotes the pseudo-Phalaris, p. 130. πᾶσι γὰρ ἀνθρώποις ἀσχιστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὐσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρεῖσσον. Better, on account of the persecutions which are coming on.

πτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χρι-

13 στὸν ἀμαρτάνετε. ^aδιόπερ εἰ βρῶμα σκανδαλίζει τὸν ^aRom. 14, 21. 2 Cor. 11, 29.

ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα

μὴ τὸν ἀδελφόν μου σκανδαλίσω.

9 ^bΟΥΚ εἰμὶ ἀπόστολος ; οὐκ εἰμὶ ἐλεύθερος ; οὐχὶ ^b4, 15: 15, 8. Act. 9, 3,

Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἐώρακα ; οὐ τὸ

2 ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ ; εἰ ἄλλοις οὐκ εἰμὶ ^{17, 18: 23, 11. 2 Cor. 12, 2.}

ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ γὰρ σφραγὶς τῆς

3 ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ· ἡ ἐμὴ ἀπολο-

4 γία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. ^cΜὴ οὐκ ἔχο- ^cver. 14.

5 μεν ἐξουσίαν φαγεῖν καὶ πιεῖν ; ^dμὴ οὐκ ἔχομεν ¹Thess. 2, 6. 2 Thess. 3, 9.

ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοι- ^dMatt. 8, 14: 12, 46.

ποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κη- ^{Marc. 6, 3.}

6 φῶς ; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξου-

7 σίαν τοῦ μὴ ἐργάζεσθαι ; ^eΤίς στρατεύεται ἰδίῳις ^eJoh. 21, 15. 1 Pet. 5, 2.

ὁψωνίοις ποτέ ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ

CHAP. IX.

1. ἐώρακα. See Acts ix. xxii. xxvi. Gal. i. 12. 1 Cor. xv. 8.

2. σφραγίς. S. Paul referred to the conversion of the Corinthians, as a person refers to his seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his *letter of recommendation*.

4. φαγεῖν. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4. 5. *Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do ?* Clement of Alexandria inferred from this verse

that S. Paul was married, p. 535 : so did Methodius, *Sympos.* p. 84, 85. (See *Theas. Crit. Sacr.* part. II. p. 40, 41.) Tertullian, however, thought that S. Peter was the only married apostle, and that γυναῖκα meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. ἀδελφοί. See Matt. xiii. 55. Jude, who was one of these ἀδελφοί, was married, and left descendants. Eus. *H. E.* III. 19, 20.

Ibid. Κηφῶς. See note at Gal. ii. 9.

καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην,
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; μὴ⁸
κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος
^ε Dent. 25, ταῦτα λέγει; ^ε ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται,⁹
^{4. 1 Tim. 5, 18.} 'Οὐ φιμώσεις βοῦν ἀλοῶντα.' Μὴ τῶν βοῶν μέλει
^{h 2 Tim. 2, 6.} τῷ Θεῷ; ^h ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ¹⁰
ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν,
καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.
^{1 Rom. 15, 27. Gal. 6, 6.} ⁱ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰς¹¹
ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ^k εἰ ἄλλοι τῆς¹²
ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; 'Αλλ'
^{11, 9, 12: 12, 13.} οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέ-
^{1 Thess. 2, 7.} γομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ
Χριστοῦ. ^{1 Num. 18, 8. Deut. 18, 1.} Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ¹³
τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύ-
^{m Matt. 10, 10. 1 Tim. 5, 18.} οντες, τῷ θυσιαστηρίῳ συμμερίζονται; οὕτω καὶ ὁ¹⁴
Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν,

8. μὴ κατὰ ἄνθρωπον perhaps means, *do I say this with reference to any particular case, or, to my own case?* See ver. 15. and xv. 32. Rom. iii. 5.

9. *Does God care only for asen?*

10. The reading probably is — καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

12. ἐξουσίας ὑμῶν, *power over you.* See Matt. x. 1. John xvii. 2.

Ibid. στέγομεν. It is generally rendered, *we suffer all things*: but στέγειν has always a sense of *covering* or *concealing*. It probably means, *we suppress every thing*, i. e. all the right and authority which we

have. See Valckenaer.

Ibid. ἐγκοπὴν. The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, ὡς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι. Joseph. de B. J. p. 362.

Ib. προσεδρεύοντες. The reading is probably *παρεδρεύοντες*.

14. διέταξε. See Matt. x. 10.

- 15 ἐκ τοῦ εὐαγγελίου ζῆν. "Εγὼ δὲ οὐδενὶ ἐχρησάμην ^{n 4, 12.}
τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ^{Act. 18, 3:}
ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχη- ^{20, 34.}
16 μά μου ἵνα τίς κενώσῃ. ὅταν γὰρ εὐαγγελίζωμαι, οὐκ ^{2 Cor. 11,}
ἔστί μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ ^{10. 1 Thess.}
^{2, 9. 2 Thess.}
17 δέ μοι ἐστὶν ἕαν μὴ εὐαγγελίζωμαι. ῥεὶ γὰρ ἐκὼν ^{3, 8.}
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν ^{o Rom. 1,}
18 πεπίστευμαι. τίς οὖν μοί ἐστιν ὁ μισθός, ἵνα εὐαγ- ^{14.}
γελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χρι- ^{4, 1.}
στοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
19 τῷ εὐαγγελίῳ; ὁ Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶ- ^{q Matt. 18,}
σιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· ^{15. Rom.}
20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου- ^{11, 14.}
δαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα ^{r Act. 16, 3:}
21 τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς ἄνομος, ^{21, 23, &c.}
μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ, ἵνα κερδή- ^{7, 22.}
22 σω ἀνόμους. ἐγενόμην τοῖς ἀσθενέσι ὡς ἀσθενής, ^{Gal. 2, 3.}
ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ ^{t 10, 33.}
23 πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ ^{Rom. 11,}
24 τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. "Οὐκ ^{14: 15, 1.}
^{a Gal. 5, 7.}
^{Philipp. 2,}

15. καύχημα. The boast of not being a burden to any one.

17. οἰκονομίαν, an accountable stewardship, as in Luke xvi. 2.

Ibid. πεπίστευμαι. See Rom. iii. 2. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3.

18. τίς μισθός. What reward then have I for thus preaching the gospel without putting my converts to expense? He answers the question in ver. 19, &c. his reward was the accession of converts.

Ibid. καταχρήσασθαι. See vii. 31.

20. ὑπὸ νόμον. After this is probably to be inserted μὴ ὢν αὐτός ὑπὸ νόμον.

21. Θεῷ—Χριστῷ. Probably Θεοῦ—Χριστοῦ, and ἵνα κερδανῶ τοὺς ἀνόμους.

22. ἀσθενής. A person who feels scruples about meats, &c. See viii. 7, 10.

23. τοῦτο. The reading is probably πάντα.

24. Perhaps the Isthmian

- 16: 3, 14. οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέ-
 2 Tim. 4, 7. χουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε,
 x Eph. 6, ἵνα καταλάβητε. * πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγ-
 12, 1 Tim. κρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον
 6, 12, 2 Tim. λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ἐγὼ τοῦνυν οὕτω τρέχω.
 2, 4: 4, 7, 8. 1 Pet. 5, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρω·
 4. Jac. 1, 12. Apoc. 2, 10: 3, 11.

games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A. D. 52.

25. πάντα ἐγκρατεύεται. Horace speaks of his abstaining *venere et vino*, A. P. 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀναγκοφαιγεῖν, ἀπέχεσθαι περμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ᾧρα τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς ἔτυχεν· ἀπλῶς, ὥς ἱατρῷ παραδεδοκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρέρχεσθαι, c. 26. See Spanheim. in *Callim. Hymn.* in *Dian.* 160. Faber, *Agonist.* III. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελούντα τὸν ἀνθρωπινὸν βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπόνουσιν οὕτω τινες, ὥς ἐπαινέσθαι τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρηπράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστημόνα; *Philos. Judæus*, vol. II. p. 552. *Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quo-*

rum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum: parta, si semel in aliquo certamine debellata fortuna est. *Seneca*, Ep. 78.

Ibid. φθαρτὸν. At the Isthmian games the crown was made of pine leaves.

26. οὐκ ἀδήλως. *Not with an uncertain object*, as persons who run merely for practice. See Gal. ii. 2. *Morus. Not unserved*, as all are except the winner. *Grotius, Heinsius, Hombergius. With no doubt or uncertainty as to the event.* *Beza, Elsner, Wolfius*, who quote *Lucian*, where *Anacharsis* says with reference to the games. εἴτ', ὃ Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι πόρνοισι; *Gymnas.* p. 393.

Ibid. ἀέρα δέρων. So *Virgil*, *alternaque jactat Brachia protendens, et verberat ictibus auras.* *Æn.* V. 376. *Lucian* also writes, ἦν τινα καὶ τῶν ἀθλητῶν ἰδὼν ἀσκούμενον πρὸ τοῦ ἀγῶνος λακτίζοντα εἰς τὸν ἀέρα, ἢ πῖξ κενὴν πληγὴν τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. *S. Paul's* adversary was not an imaginary one, but the lusts and passions of the body.

- 27 ^a ἄλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή- ^{a Rom. 6, 18, 19: 8, 13. Col. 3, 5.}
 πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.
- [O ^a ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέ- ^{a Exod. 13, 21: 14, 22. Deut. 1, 33. Psal. 78, 13, 14: 105, 39.}
 ρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες
- 2 διὰ τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μω-
 σὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,
- 3 ^b καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, ^{b Exod. 16, 14. &c.}
 4 ^c καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον ^{c Exod. 17, 6. Num. 20, 11: 21, 16. Psal. 78, 15.}
 γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἥ δὲ πέτρα

27. ὑπωπιάζω. Some would read ὑποπιέζω, but without reason. Ὑπωπιάζειν alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτην τοσαῦτα πᾶσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἰψύνοντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑπωπί- σις. *Gymnas.* p. 392.

Ibid. κηρύξας. This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to the herald, who announced the beginning of the games, and proclaimed the candidates.

Ibid. ἀδόκιμος. The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judæus uses the same, ἐκκεκριμένου γὰρ ἔστιν ἄσπερ ἐξ ἀγῶνος ἱεροῦ καὶ ἀποδοκιμασμένου, vol. I. p. 152. See δόκιμος in James i. 12.

CHAP. X.

1. This may be connected either immediately with ἀδόκιμος, or with the subject of ἐλωλόθῃτα mentioned in c. viii. S. Paul tells the Corinthians,

that they must not think every thing lawful for them on account of their being called by God as his chosen people: for the Jews were God's chosen people, and punished for disobedience. The reading is probably οὐ θέλω γάρ.

Ibid. νεφέλην. S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. ἐβαπτίσαντο. The reading is probably ἐβαπτίσθησαν. S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31. and the people feared the Lord, and believed the Lord, and his servant Moses.

3. βρῶμα πνευματικόν. The manna; the spiritual intention of which is mentioned in Deut. viii. 3. and John vi. 49, &c.

4. πόμα. The manna and the water are made by S. Paul types of the body and blood of Christ.

Ib. ἀκολουθούσης. Some Jewish writers have said that the

^d Num. 14, ^{23, 37: 26, 64, 65.} ἦν ὁ Χριστός. ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐ-
δόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

^e Num. 11, ^{4, 33. Psal. 78, 30: 106, 14.} Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι
ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπεθύμησαν.

^f Exod. 32, ^{14, 6.} μὴδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν
ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν.

^g Num. 25, ^{1, 9. Psal. 106, 28.} καὶ ἀνέστησαν παίξειν. Ἡ μὴδὲ πορνεύωμεν, καθὼς
τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπeson ἐν μᾶ ἡμέρᾳ

^h Exod. 17, ^{2, 7. Num. 21, 6. Psal. 78, 18, 56: 95, 9: 106, 14.} εἰκοσιτρεῖς χιλιάδες. Ἡ μὴδὲ ἐκπειράζωμεν τὸν Χρισ-
τὸν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν
ὄφεων ἀπώλοντο. Ἡ μὴδὲ γογγύζετε, καθὼς καὶ τινες

ⁱ Exod. 16, <sup>2: 17, 2. Num. 14, 2, 29, 36. Psal. 106, 25-
k 9, 10. Rom. 15, 4. 1 Rom. 11, 20.</sup> αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.
Ἡ ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη
δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων
κατήντησεν. ὥστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ

rock literally followed the Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20. Numb. xx. 16. to be the second person of the Trinity.

5. κατεστρώθησαν. In Numb. xiv. 16. we read κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

7. παίξειν. to dance, as in Homer, Od. θ'. 251. Aristoph. Ran. 445. Herodotus ix. 11. So also ludere in Virgil, Eclog. VI. 21.

8. εἰκοσιτρεῖς. In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius,

Pyle. Alberti thinks that a stress is laid upon twenty-three thousand dying in one day.

9. Χριστόν. See note at v. 4. and Fell's commentary.

Ibid, ἐπείρασαν. They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

11. τύποι. The reading is probably τυπικῶς.

Ibid. αἰώνων. See note at Tit. i. 2. The time of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

12. ἐστάναι. I have followed Valckenaer, who forms this word thus, ἐστακέναι, ἐσταίναι, ἐστάναι.

- 13 πέση. ¹ Πειρασμός ὑμᾶς οὐκ ἔληφεν εἰ μὴ ἀνθρώ- ¹ 1, 8, 9.
 πινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς πει- ¹ 1 Thess. 5,
 ρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ²⁴ 2 Pet.
 πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπ- ² 9.
 14 ενεγκεῖν. ² Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς ² 2 Cor. 6,
 15 εἰδωλολατρείας. ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὅ ¹⁷ 1 Joh.
 16 φημι. ³ τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ ¹⁷ 5, 21.
 κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι ; τὸν ἄρτον ¹⁷ 26.
 ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ
 17 ἐστίν ; ⁴ ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ ¹² 27.
 18 γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ⁵ βλέπετε ¹⁷ Rom. 12, 5.
 τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυ- ⁴ Lev. 3, 3;
 19 σίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ ; ¹ τί οὖν φημι ; ¹⁸ 4.
 ὅτι εἰδωλον τί ἐστίν ; ἢ ὅτι εἰδωλόθυτον τί ἐστίν ;
 20 ⁶ ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· ¹ Lev. 17,
 οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ⁷ Deut. 32,
 21 ⁷ οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον ¹⁷ Psal.
 δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ ¹⁰⁶ 37.
 22 τραπέζης δαιμονίων. ⁸ ἢ παραζηλοῦμεν τὸν Κύριον ; ¹ Apoc. 9, 20.
 23 μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν ; ² Πάντα μοι ἔξεστιν, ¹ Deut. 32,
 ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ'
 24 οὐ πάντα οἰκοδομεῖ. ³ μηδεὶς τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ ⁶ 15.
¹ 13, 5.
¹ Rom. 15, 1.
¹ Phil. 2, 4.

13. Πειρασμός. This was perhaps the temptation, which the Christians had in times of persecution, to eat εἰδωλόθυτα.

16. S. Paul argues thus : When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really no-

thing, yet the person, who believes it to be a god, is in his own conscience guilty.

18. Ἰσραὴλ κατὰ σάρκα. See Rom. ix. 6. Gal. vi. 16.

20. We must supply the negative οὐ, as in Arrian, μὴ γὰρ τὸ ἥθος ἐξήλασα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτόν. IV. 7. See Raphel.

23. μοι is probably an interpolation.

τὸ τοῦ ἑτέρου ἕκαστος. Πᾶν τὸ ἐν μακέλλῳ παλου-
μενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνειδήσιν·

z ver. 28. * τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. * ἐ.
Exod. 19, 5.
Psal. 24, 1: δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύ-
50, 12.
a 8, 7. εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνα-

b ver. 26: 8, κρίνοντας διὰ τὴν συνειδήσιν. ^b εἰς δὲ τις ὑμῶν εἶπη·
10, 11.

Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκείνων τῶν
μηνύσαντα καὶ τὴν συνειδήσιν· τοῦ γὰρ Κυρίου ἡ
γῆ καὶ τὸ πλήρωμα αὐτῆς. συνειδήσιν δὲ λέγω,
οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ

d Rom. 14, ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως ; * ἐ.

6. 1 Tim. 4, δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ

e Col. 3, 17. εὐχαριστῶ ; * Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τί

f Rom. 14, ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ἡ ἀπρόσκοπος
13.

γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ

g 9, 19, 22. τοῦ Θεοῦ· * καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκει, μηδὲν

Rom. 15, 2. ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν.

h 4, 16. ἵνα σωθῶσι. ^h μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ

Ephes. 5, 1. Χριστοῦ.

Philipp. 3,

17. 1 Thess.

1, 6.

2 Thess. 3, 9.

* ΕΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου.

24. ἕκαστος is probably an interpolation.

26. τοῦ Κυρίου. Every thing in the earth was created by God, and therefore may be eaten.

28. τοῦ Κυρίου κ. τ. λ. These words are probably an interpolation from v. 26. or else they mean, there are many other things in the compass of the world which you may eat.

29. ἵνα τί. I do not tell you that you ought to feel this scruple in your own conscience;

nor do I feel it in mine: for why is my liberty settled or decided by another man's conscience? I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: but, independently of this, if I eat of the meat and give God thanks, there is no just reason why I should be censured. Χαρίτι may mean, by the favour of God, or with thanks, as in xv. 57. Rom. vi. 17. 2 Cor. ii. 14. viii. 16, &c.

μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις
 3 κατέχετε. ἰθέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς^{1 3, 23: 15, 27, 28. Joh. 14, 28.}
 ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ γυναικὸς, ὁ
 4 ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσ-^{Eph. 5, 23. Philipp. 2, 7, 8, 9.}
 ευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, κατασι-
 5 χύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχο-
 μένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ, κατ-
 αισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ

CHAP. XI.

3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12.

Ibid. κεφαλῇ. The order of the sentence is inverted: it ought to be, κεφαλὴ γυναικὸς ὁ ἀνὴρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. The first is proved by Gen. iii. 16. 1 Pet. iii. 1. and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and wife are one, Gen. ii. 24. but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22. v. 23. Col. i. 18. Christ is one with the Fa-

ther, John x. 30. but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν ἱμάτιον. *Αποκτῆ*. p. 200. See Esther vi. 12.

Ibid. τὴν κεφαλὴν. Confusion has arisen between κεφαλὴ in its natural sense, and its figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is *the head of the man*; and so Valckenaer understands it: but I would rather take it literally, *he disgraces his head*, because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34. 1 Tim. ii. 12. but he is here speaking of occasional or extraordinary inspiration.

- ^k Num. 5, 18. Dent. 22, 5. αὐτὸ τῇ ἐξυρμημένῃ. ^hεἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω. ⁱάνηρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἀνδρός ἐστίν· ^mοὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρός, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. εἰ ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; ἡ οὐδὲ αὕτη ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν εἰς κομῇ, ἀτιμία αὐτῷ ἐστὶ· γυνὴ δὲ εἰς κομῇ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη
- ⁿ 1 Tim. 6, 4. ἀντὶ περιβολαίου δέδοται αὐτῇ· ⁿεἰ δέ τις δοκεῖ φι-

5. ἐξυρμημένη. The Grecian women shaved their heads for mourning. Plutarch, *Quæst. Rom.* p. 267. For the disgrace of it see Aristoph. *Theamoph.* 838. Apuleius, *Met.* II. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *German.* 19.

7. γυνὴ δὲ δόξα, i. e. εἰκὼν καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed

to be present at their assemblies. See Heb. i. 14. 1 Tim. v. 21.

12. ὥσπερ κ.τ.λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. Non videntur tibi contra naturam vivere, qui continent cum feminis vestem? Seneca, *ad Lucil.* Ep. 123. "Αυσεσιν οὐκ ἐπέοικε κομῇ, χλιδῇ ἢ γυναιξί." Phocyl. 201. Φύσις means here *custom*, or the nature of things established by custom. Valckenæer interprets κομῇ, *ornare comam muliebri cultu.*

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. *Salmasius.*

16. φιλόνικος. If any one

λόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησῖαι τοῦ Θεοῦ.

- 17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ
 18 κρεῖττον, ἀλλ' εἰς τὸ ἦττον συνέρχεσθε. Ὁ πρῶτον μὲν ^{ο 1, 10, 11, 12.}
 γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσ-
 19 ματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω· ^{ῥ δει^p Matt. 18, 7. Act. 20, 30. 1 Joh. 2, 19.}
 γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ
 20 γένωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
 21 αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ
 τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῇ φαγεῖν, καὶ ὃς
 22 μὲν πεινᾷ, ὃς δὲ μεθύει. ἢ γὰρ οἰκίας οὐκ ἔχετε εἰς ^{1 Jac. 2, 6.}
 τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ
 καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας; τί
 ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.
 23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρ- ^{1 15, 3. Matt. 26, 26. Marc. 14, 22.}
 ἔδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ παρ-
 24 ἐδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ ^{Luc. 22, 19.}
 εἶπε, “Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ

choose to dispute what I have said, I can only add, that the custom does not exist in the churches.

17. The reading is probably παραγγέλλω οὐκ ἐπαινῶν. He had praised them in ver. 2.

18. τῇ ἐκκλησίᾳ. This is understood to mean *the church*, i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article τῇ is perhaps to be expunged.

19. αἵρέσεις. This word, as

well as *σχίσματα* in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here *divisions*, or *parties*, not upon matters of faith.

Ibid. ἵνα. See note at Matt. i. 22.

21. προλαμβάνει, *takes his own supper before the Lord's supper.* Macknight.

Ibid. μεθύει. This does not necessarily mean, *is drunken*, but *drinks plentifully*. See Psal. xxxv. 8. John ii. 10.

23. παρέλαβον. See note at ix. 1.

24. The words, λάβετε, φά-

“ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
 “ ἀνάμνησιν.” Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ
 δειπνῆσαι, λέγων, “ Τοῦτο τὸ ποτήριον ἡ καινὴ δια-
 “ θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὡς ἂν
^{s Joh. 14, 3.} “ ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.” ^{* ὡς ἂν γὰρ.}
^{Act. 1, 11.} ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο
 πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρι
^{t 10, 21.} οὗ ἂν ἔλθῃ. [†] Ὡστε ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ
^{Num. 9, 13.} πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχος ἔσται
^{u Gal. 6, 4.} τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. ^u δοκιμαζέται
^{2 Cor. 13, 5.} δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω.
 καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων
 ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων
 τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῶν πολλοὶ ἀσθε-
^{x Psal. 32, 5.} νεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί. ^z εἰ γὰρ ἑαυ-
^{Prov. 18, 17.} τοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· [†] κρινόμενοι δὲ,
^{y Hebr. 12,} ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ
^{5, 10.} κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς

γετε, and κλώμενον, are perhaps
 an interpolation. It will be
 observed, that S. Paul resem-
 bles S. Luke in this account
 more closely than the other
 evangelists, as might be ex-
 pected.

27. τοῦτον is probably an in-
 terpolation.

Ibid. ἢ πίνῃ. Our version
 has, and drink, which the Ro-
 manists have noticed, and con-
 tend that the disjunctive ἢ
 proves that the bread may be
 given without the cup. But
 there is no force in the argu-
 ment. Clement of Alexandria
 quotes it καὶ πίνῃ, p. 318. The
 Syriac version has “and drink;”

and so have some old MSS
 and editions of the Vulgate.
 See ver. 26.

Ibid. ἀναξίως, in an unworthy
 manner, not observing the re-
 verence and decency which
 such an institution deserves.

Ibid. ἐνοχος with a genitive
 implies being bound, or held by
 something. Although he par-
 takes irreverently, yet since the
 bread and wine represent the
 body and blood of Christ, he
 cannot get free from the body
 and blood of Christ, he will be
 bound by all the consequences
 of receiving them irreverently.
 See ver. 29.

34 τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

2 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
2 ἀγνοεῖν. * οἴδατε ὅτι ἔβην ἦτε, πρὸς τὰ εἰδῶλα τὰ ^{z 6, 11.}
3 ἄφωνα, ὡς ἂν ἦγεσθε, ἀπαγόμενοι· * διὸ γνωρίζω ^{Eph. 2, 11,}
ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει, Ἄ- ^{(2. 1 Thess. 1, 9.}
νάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον ^{a Marc. 9, 39. Joh. 13, 13.}
4 Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. ^{b Rom. 12, 6. Eph. 4,} διαιρέσεις δὲ χα-
5 ρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· ^{4. Hebr. 2, 4. 1 Petr. 4, 10.} καὶ διαιρέσεις
6 διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· ^{c Eph. 4, 11.} καὶ διαιρέσεις
ἐνεργημάτων εἰσιν, ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν ^{d Eph. 1, 23.}
τὰ πάντα ἐν πᾶσιν.

7 Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος
8 πρὸς τὸ συμφέρον. ^φ μὲν γὰρ διὰ τοῦ πνεύματος
δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ
9 τὸ αὐτὸ πνεῦμα· ἐτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύ-

34. ὡς ἂν ἔλθω. *When I come.*
See Phil. ii. 23.

CHAP. XII.

1. πνευματικῶν. Grotius and Lock understand spiritual persons: but most interpreters, spiritual gifts. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. Epist.

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X. 97. The whole of this passage should be compared with 1 John iv. 1—3.

7. φανέρωσις. The means of shewing openly that the Spirit dwelleth in him.

8. σοφίας — γνώσεως. If the order observed in this verse corresponds with that in ver. 28. σοφία applied to the apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: γνώσις applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. πίστις. This gift and the two next are perhaps connected together, and πίστις means

H

ματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ

[•] Act. 2, 4: πνεύματι· [•] ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ

10, 46.

προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρω δὲ

[†] 7, 7. Joh. γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεῖα γλωσσῶν· [†] πάντα

3, 8. Rom.

12, 3, 6.

Ephes. 4, 7.

Hebr. 2, 4.

ἰδία ἐκάστῳ καθὼς βούλεται.

[•] Rom. 12,

4, 5. Ephes.

4, 4, 16.

[•] Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶ, καὶ μέλη ἔχει·

πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός.

πολλὰ ὄντα, ἓν ἐστὶ σῶμα, οὕτω καὶ ὁ Χριστός.

^h Rom. 6,

5. Ephes. 2,

14, 15, 16.

Gal. 3, 28.

Col. 3, 11.

^h καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα

ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦ-

λοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν πνεῦμα ἐποτί-

σθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ

πολλά. ἐὰν εἴπῃ ὁ πούς, "Οτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ

ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ

σώματος. Καὶ ἐὰν εἴπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὀφθαλ-

μὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ

that strong conviction, which enabled the first converts to work miracles: see xiii. 2. Acts vi. 5.

10. *προφητεία* perhaps means in this place literally *prophecy*, the foretelling future events.

Ib. *διακρίσεις πνευμάτων*. The power of distinguishing between true and false oracles; (Grotius;) or between true and false Christians, (Hammond.) See 1 John iv. 1, 2, 3.

Ibid. *ἐρμηνεῖα*. The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. *ἰδία*. Some read *ἰδια*, *his own*.

12. τοῦ ἐνός. These words are probably an interpolation.

Ibid. οὕτω καὶ ὁ Χριστός. *So is it with Christ*: i. e. there are many members, but one body.

13. ἐποτίσθημεν. This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. "Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singulorum servari totius interest." Seneca, de Ira, II. 31.

17 ἔστιν ἐκ τοῦ σώματος· εἰ ὅλον τὸ σῶμα ὀφθαλμός,
 18 ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις; νυνὶ
 δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν ἐν τῷ
 19 σώματι, καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ πάντα ἐν μέ-
 20 λος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
 21 σῶμα. οὐ δύναται δὲ ὀφθαλμός εἰπεῖν τῇ χειρὶ,
 Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ,
 22 Χρείαν ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῷ μᾶλλον τὰ δο-
 κούντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν,
 23 ἀναγκαῖά ἐστι· καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ
 σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν·
 καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν
 24 ἔχει· τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ
 Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-
 25 τέραν δὸς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι,
 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
 26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη·
 εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.
 27 ὡς ἡμεῖς δὲ ἐστέ σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. ^{i Rom. 12,}
 28 ^{5. Eph. 1,} Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ^{23: 4, 12:}
 ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ^{5, 23, 30.}
 ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, ^{Col. 1, 24.}
 29 κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες ἀπόστολοι; ^{k Rom. 12,}
 μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ ^{6, 7, 8.}
 30 πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰα- ^{Ephes. 2,}
^{20: 4, 11.}

26. Ὡςπερ οὖν ἐπὶ τῶν ἡμετέ-
 ρων σωμάτων, κἂν τὸ τυχὸν μέρος
 πονῇ, παραπέμπει τῷ σώματι τὴν ἁλ-
 γηδόνα. Themistius, *Orat.* XVII.
 p. 463.

28. ἀντιλήψεις. This perhaps
 alludes to the gifts which the

deacons received, and κυβερνή-
 σεis to those of the presbyters.
 So Theophylact, Schleusner.

29. δυνάμεις. Some consider
 this to be governed by ἔχουσιν.
Stephens, Hombergius, Knatch-
bull.

μάτων ; μὴ πάντες γλώσσαις λαλοῦσι ; μὴ πάντες
 1 14, 1. διερμηνεύουσι ; ¹ Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείτ-
 τονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ
 τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς
 ἢ 12, 8, 9. ἢ ἤχων ἢ κύμβαλον ἀλαλάζον. ^m καὶ ἐὰν ἔχω προφη-
 Matt. 7, 22:
 17, 20: 21, ⁿ τείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν
 21. γνώσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη
 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. καὶ ἐὰν
 ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ
 τὸ σῶμά μου ἵνα καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω,
 οὐδὲν ὠφελοῦμαι. ⁿ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύ-
 4. εται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται,
 οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ
 ο 10, 24. παροξύνεται, οὐ λογιζέται τὸ κακόν, οὐ χαίρει ἐπὶ
 Philipp. 2, 4. τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ^p πάντα στέγει·
 p Psal. 10, 3: 15, 4: πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ
 49, 18. ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταρ-
 Rom. 1, 32. γηθῇσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνώσις,
 q Prov. 10, 12.

31. ὁδόν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII.

1. χαλκὸς ἢ ἤχων. Some have imagined an allusion to a brazen caldron at Dodona, which made a constant noise. *Maius, Palaiet.*

3. καυθίσωμαι. In allusion to martyrs being burnt. *Clem. Alex. Origen, Cyprian.*

4. περπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings

are given to it ; but Cicero uses *ἐνπερπερευσάμην* in the sense of *shewing oneself off* : (ad Att. l. 14.) and in this sense it is understood here by Theophylact, Valckenaer, &c. *Περπερεύεται* may denote pride which is shewn by words, and *φυσιοῦται* the outward actions of pride.

5. οὐ λογιζέται. *Does not impute evil to any one.*

7. στέγει is generally translated *endureth* : but this is expressed by *ὑπομένει*. I would rather render it, *suppresseth all things*. See ix. 12.

- 9 καταργηθήσεται. ἐκ μέρους γὰρ γνωσκομεν, καὶ ἐκ
 10 μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε
 11 τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην νήπιος, ὡς
 νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλο-
 γιζόμεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νη-
 12 πίου. Ἰ βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, ^{12 Cor. 3,}
 τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γνωσκω ἐκ ^{18: 5, 7.}
 μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. ^{Philipp. 3,}
 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· ^{12. 1 Joh.}
 μείζων δὲ τούτων ἡ ἀγάπη. ^{3, 2.}
- 14 ^{12, 31.} ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευμα-
 2 τικὰ, μᾶλλον δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν ^{Act. 2, 4:}
 γλώσση, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ, οὐδεὶς ^{10, 46.}
 3 γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ προ-
 φητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παρακλήσιν
 4 καὶ παραμυθίαν. ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ·
 5 ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ
 πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-
 φητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν

10. τὸ ἐκ μέρους. The ἐκ μέρους mentioned in v. 9. For the article being thus prefixed to a sentence, or clause of a sentence, see Mark ix. 23.

12. ἐσόπτρου. The metaphor is taken from the *lapis specularis*, or some such substance, which the ancients placed in their windows, and which admitted the light imperfectly.

Ibid. ἐπεγνώσθην. I shall then know God as fully as I have always been known by him.

13. μείζων. It may seem strange to some, that charity is here preferred to faith: but

the two qualities are not in fact compared, when taken separately: but charity is merely an extension of faith: (see Gal. v. 6:) it is built upon faith, and proceeds from it; and therefore must necessarily be greater than mere faith, which has not produced this fruit.

CHAP. XIV.

2. ἀνθρώποις, to men who do not understand it.

Ib. ἀκούει, *understandeth*. See Deut. xxviii. 49. Acts xxii. 9.

4. ἑαυτὸν οἰκοδομεῖ. It is a convincing evidence to himself of his being inspired.

γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητεία, ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάσεται εἰς πόλεμον; οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσσεσθε γὰρ εἰς αἴρα λαλοῦντες. Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἔστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον· ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος· οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

5. διερμηνεύη. Perhaps this means, that another person should interpret. See xiv. 28.

6. ἐὰν μὴ. The meaning seems to be, I shall not benefit you by speaking in foreign languages; nor shall I benefit you at all, unless I speak in consequence of some revelation, or by the power which I have of understanding scripture; (see xii. 8;) or unless I explain scripture to you, or in some way or other give you instruction.

7. Ὅμως, even, as in Gal. iii.

15.

Ibid. φθόγγοις means *musical sounds or notes*. See Raphael.

10. Τοσαῦτα, εἰ τύχοι. There

is a certain number (whatever that number may be) of different kinds of sounds. See xv. 37.

11. βάρβαρος, *unintelligible*. So Ovid, *Barbarus hic ego sum, quia non intelligor ulli*. *Trist.* V. 10. Pliny writes, "Tot gentium sermones, tot linguæ, tanta loquendi varietas, ut externus alieno pene non sit hominis vice." VII. 1.

12. πνευμάτων, *spiritual gifts*, as in v. 32. and perhaps in xii. 10.

Ibid. ἵνα περισσεύητε. Since ye are anxious for spiritual gifts, let the edification of the church be your only object for seeking to abound in them.

13 Διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμη-
 14 νέη. εἰς γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου
 15 προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. ^α τί οὖν ^α Eph. 5,
 ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ ^{19.} Col. 3,
 καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ
 16 νοῖ. ἐπεὶ εἰς εὐλογίης τῷ πνεύματι, ὁ ἀναπληρῶν
 τὸν τόπον τοῦ ιδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ
 17 εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; σὺ μὲν γὰρ
 καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖ-
 18 ται. εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον
 19 γλώσσαις λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε
 λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατ-
 20 ᾠχήσω, ἢ μυρίους λόγους ἐν γλώσση. ^α Ἀδελφοί, ^α Psal. 131,
 μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νη- ^{2.} Matt.
 21 πιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. ^{11, 25; 18,}
^{3; 19, 14,}
^{Eph. 4, 14.}
^{Heb. 5, 12.}
^{1 Pet. 2, 2.}
^{7 Deut. 28,}
^{49. Esa. 28,}
^{11, 12.}

13. ἵνα διερμηνεύ. Ἰνα denotes the consequence, not the cause: see Matt. i. 22. The meaning is, Let no man offer up a prayer in public in a foreign language, unless there be some one to interpret it.

14. νοῦς. The meaning of my prayer produces no fruit to others.

16. ἐπεὶ, otherwise, as in v. 10.

Ibid. ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου, does not mean, sitting in the seats of the laity, as some have rendered it, but, being in the situation or condition of an uninspired person. Ἰδιώτης means a person, who does not understand the language, neither by learning nor by inspiration. See 2 Cor. xi. 6.

Ibid. ἀμὴν. See Deut. xxvii.

15, &c. Nehem. viii. 6. 1 Esdras ix. 47.

18. μου is probably an interpolation, and the reading should be γλώσση λαλῶ.

19. διὰ τοῦ νοός. The reading is probably τῷ νοῖ.

20. παιδία. To wish for the gift of tongues without any advantage from it, was certainly childish.

Ibid. τέλειος is used for a full-grown man in Eph. iv. 13. Heb. v. 14. and in several profane authors. v. Schleusner.

21. νόμφ. Passages from the Psalms are quoted as from the Law in John x. 34. xii. 34. xv. 25. This seems to be taken from Isaiah xxviii. 11, 12. though it is very different in the LXX, διὰ φαυλισμὸν χειλέων, διὰ γλώσ-

γέγραπται, "Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν
 'ἐτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσα-
 'κούσονται μου, λέγει Κύριος.' "Ὡστε αἱ γλώσσαι ::
 εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
 ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ
 τοῖς πιστεύουσιν. ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ::
 ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλώσιν, εἰσέλ-
 θωσι δὲ ἰδιώται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνε-
 σθε ; ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ::
 ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνε-
 ται ὑπὸ πάντων, * καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας ::
 αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσω-
 πον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς
 ὁντως ἐν ὑμῖν ἐστι.

* Zach. 8,
 23.

* 12, 8, 9,
 10.

* Τί οὖν ἐστίν, ἀδελφοί ; ὅταν συνέρχησθε, ἕκα-

της ἐτίρας ὅτι λαλήσουσι τῷ λαῷ
 τούτῳ—καὶ οὐκ ἠθέλησαν ἀκούειν.
 It agrees tolerably with the
 Hebrew. The prophecy meant,
 that the Israelites should be
 carried into strange countries :
 and S. Paul quotes it as shew-
 ing that the hearing a strange
 language might be a great mis-
 fortune. Perhaps what is said
 of *children* in v. 20. may al-
 lude to the passage preceding
 this prophecy. See Louth.

22. "Ὡστε is perhaps an infer-
 ence, not from the passage
 just quoted, but from the pre-
 ceding remarks. If persons al-
 ready converted (τοῖς πιστεύου-
 σιν) heard a strange language,
 which they did not understand,
 it was no evidence to them
 (οὐ σημεῖον) that the persons
 speaking were inspired : but if

any of the heathen (τοῖς ἀπίστοις)
 who understood this language,
 heard it, they would acknow-
 ledge the gift to be miraculous.
 On the other hand, the inter-
 pretation of scripture affords
 no evidence to those who are
 not yet converted, but it is a
 great evidence to those who al-
 ready believe the scriptures.

24. πάντες, all that speak in
 the assembly by inspiration.

Ibid. ἐλέγχεται ὑπὸ πάντων.
 Conviction is produced in his
 mind by his hearing all the
 prophets expounding.

Ibid. ἀνακρίνεται. He is led to
 examine himself. See ii. 14, 15.
 iv. 3, 4. ix. 3. x. 25.

25. Compare Isaiah xlv. 14.
 Καὶ οὕτω is probably an interpo-
 lation.

26. Whether any of you

στος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλώσσαν ἔχει,
 ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδο-
 27 μὴν γενέσθω. Εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ
 τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμην-
 28 νεύτω. εἴαν δὲ μὴ ἢ διερμηνευτὴς, σιγάτω ἐν ἐκκλη-
 29 σίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προφῆται δὲ
 δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·
 30 εἴαν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σι-
 31 γάτω. δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα
 32 πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται· καὶ
 33 πνεύματα προφητῶν προφήταις ὑποτάσσεται· ^b οὐ^b 11, 16.
 γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν
 34 πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. ^c Αἱ γυναῖκες ^c 11, 3.
 ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέ-
 τραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι, καθὼς ^d 11, 3.
 Gen. 3, 16.
 Eph. 5, 22.
 Col. 3, 18.
 1 Tim. 2, 11,
 12. Tit. 2, 5.
 1 Pet. 3, 1.

feel himself inspired to utter a psalm, or to give any instruction, or to speak in a foreign language, or to communicate any revelation, or to interpret words spoken in a foreign language, let this gift, whatever it be, be exercised with a view to benefit the hearers.

27. δύο. Knatchbull interprets it, in *two or three tongues at the most*: or it may mean, If there be speaking in foreign languages, let it be with two or three persons at most, and one after the other; and let there be one person to interpret. Pyle. See ver. 29.

28. σιγάτω. Let the person, who has the gift of tongues, be silent.

29. διακρινέτωσαν. Let the rest listen to their exposition,

and determine the sense of scripture accordingly.

30. But if one of these hearers should himself receive a revelation, which he wishes to communicate, let him wait till the first person has finished speaking. See Pyle.

32. This is said with reference to the heathen priests, (προφῆται,) who could not control their pretended inspirations: but *the spiritual gifts of the inspired expounders of scripture are under the control of these persons*; and they can be silent when they please.

Ibid. For God does not wish these gifts to be exercised in a confused and disorderly manner, but quietly.

34. ἀλλ' ὑποτάσσασθαι. We must understand *κελεύονται*, or

καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν. Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγνωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί· εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεῦειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

^d 2 Cor. 10,^d
^{7.} 1 Joh. 4,
^{6.}

^e Gal. 1, 11,
^{12.}

^f 1, 21.
Rom. 1, 16.
Gal. 3, 4.

^g ver. 1: 1,
^{23:} 5, 7.
Psal. 22, 16,
^{17.} Esa. 53,
^{5.} Dan. 9,
^{24.} Zach.
^{13,} 7.
¹ Pet. 2, 24.
^h Psal. 16,
^{10.} Esa. 53,
^{9.} Hos. 6, 2.

ⁱ Jon. 1, 17.
Matt. 12,
^{40.}
ⁱ Marc. 16,

° ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, ἵ δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· ὅτι ᾤφθη Κηφᾶ, εἶτα τοῖς δώδεκα. ἔπειτα ᾤφθη ἐπὶ τοῖς δώδεκα.

36. In ver. 33. he had referred to the example of other churches; and he now reminds the Corinthians, that the gospel did not begin with them.
37. He means this as a test of their being really inspired or no: if they were, they would find out that he was giving the commands of the Lord: if they did not find it out, they were not inspired.

CHAP. XV.

2. σώζεσθε. *Ye are placed in your state of salvation.* See In-

dex in v. σώζεσθαι.

Ibid. εἰκῇ may either mean *hastily, inconsiderately, or in vain, to no purpose.*

3. ἐν πρώτοις. Among the very first things which I taught you. Heb. vi. 1.

4. S. Paul did not perhaps mean, that the resurrection *on the third day* was predicted, but merely the burial and resurrection, as in Isaiah liii. 6. Psalm xvi. 10. See also Hosea vi. 2. Olearius, *Demonst. Apost. Resur.* p. 766.

5. δώδεκα. There could not be more than eleven, perhaps not so many, if this is the appearance mentioned in Luke

- ἄνω πεντακοσίους ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους ^{14. Luc. 24,}
 7 μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα ^{34. Joh. 20,}
 8 ὥφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν. ^{19. Act. 10,} ^{41.} ἔσχα-
 τον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὥφθη καί μοι. ^{19, 1.}
 9 ^m ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ ^{Act. 9, 3,}
 εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ^{17: 23, 11.}
 10 ἐκκλησίαν τοῦ Θεοῦ· ⁿ χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, ^{2 Cor. 12, 2,}
 καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ ^{m Act. 8, 3:}
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ^{9, 1: 22, 4:}
 11 ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ, εἴτε ^{26, 9.}
 ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. ^{Eph. 3, 8.}
 12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, ^{Gal. 1, 13.}
 πὼς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ^{1 Tim. 1, 13.}
 13 ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χρι- ^{n Rom. 15,}
^{18, 19,}
^{2 Cor. 11,}
^{23: 12, 11.}

xxiv. 36. John xx. 19. at which time Thomas was absent. John xx. 24.

6. πεντακοσίους. It might have been thought, that this happened in Galilee: (see Matt. xxviii. 16 :) but if S. Paul followed the order of time, it would seem to have been at Jerusalem, and the five hundred may have been Galilæans, who went up to the feast.

7. ἀποστόλοις. This would seem to mean his appearance to the apostles at his ascension.

8. τῷ. Valckenaer and others read τῷ for τινι: but this seems too Attic. S. Paul may have meant, that he had not had the discipline and preparation of the other apostles.

11. But whatever may be the comparison between me and the other apostles, our doc-

trine is the same: we all preach the resurrection, and this was the faith which you received at your conversion.

Ibid. οὕτως ἐπιστεύσατε. For πιστεύειν being used for the first conversion of Christians, see ver. 2. Rom. xiii. 11. Eph. i. 13.

12. It seems plain from this, that some persons at Corinth denied a resurrection altogether, and apparently the immortality of the soul.

13. The doctrine of the resurrection is this. The promise of eternal life was lost by Adam, and all his descendants were condemned to death, without any promise of rising again. Christ undertook to represent the whole human race, and to subject himself to death for them. God accepted his death as a fulfilment of the sentence pronounced upon Adam, and

στὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

^o Act. 2, 24, ^{32.} ° εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι

ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται· εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. ^p Νυνὶ δὲ Χριστὸς ἐγήγερται

^p ver. 23.
Act. 26, 23.
Col. 1, 18.
¹ Pet. 1, 3.
Apoc. 1, 5.
^q Gen. 2, 17:
3, 6. Rom.
5, 12, 18:
6, 23.

ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. ^q ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες

when Christ rose again, the whole human race was enabled to rise again. S. Paul here says, that if the dead do not rise again, then the power of rising again was not given them by Christ, and consequently Christ did not rise again: for if he had, he would have enabled all men to rise again.

15. ψευδομάρτυρες τοῦ Θεοῦ. *We have given a false testimony concerning God.*

Ibid. κατὰ τοῦ Θεοῦ. *De Deo.* Palairot. So Xenophon, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. *Cyrop.* I. p. 6.

17. ἔτι ἐστὲ κ.τ.λ. It was the sin of Adam, which made him subject to death, and lost him the power of living for ever. If Christ has not recovered for us this power, we are still subject to that grievous penalty of sin.

18. ἀπώλοντο. They are dead, and have no promise of rising again.

19. ἐλεεινότεροι. If there be no resurrection, then all men are equally to be pitied as to a future state: but the Christians, who in this life suffer persecution, are so far in a worse condition.

20. ἀπαρχή. Christ was the first person who rose again without being once more subject to death. See Rom. vi. 9. It is perhaps worthy of remark, that he rose on the day on which the first-fruits were offered. Levit. xxiii. 10, 11. Ἐγείναι is probably an interpolation.

21, 22. It was necessary that some man should recover the power of living for ever, which Adam had lost: and this could only be done by his keeping

- ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωο-
 23 ποιηθήσονται. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπ- ^{1 ver. 20.}
 ἀρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ ^{1 Thess. 4, 15, 16, 17.}
 24 αὐτοῦ· ἔϊτα τὸ τέλος, ὅταν παραδῶ τὴν βασιλείαν ^{2, 6.}
 τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν
 25 καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· ἵδει γὰρ αὐτὸν ^{1 Paul. 110,}
 βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ ^{1. Act. 2, 34. Eph. 1,}
 26 τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ ^{20. Col. 3, 1.}
 27 θάνατος. ὅτι Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας ^{Heb. 1, 13: 10, 13.}
 ‘αὐτοῦ’ ὅταν δὲ εἶπῃ ὅτι ‘πάντα ὑποτέτακται,’ δὴ- ^{110, 1.}
 28 λον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ὅταν ^{Matt. 11, 27: 28, 18.}
 δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ^{Eph. 1, 22. Heb. 2, 8.}
 ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ^{x 3, 23: 11,}
 29 ὁ Θεὸς τὰ πάντα ἐν πᾶσι. Ἐπεὶ τί ποιήσουσιν οἱ
 βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ

the covenant of perfect obedience, which Adam broke.

23. This may be said in opposition to the Gnostics, who denied a general and final resurrection; but said, that every man *rose again* when he gained the knowledge of God. This figurative resurrection, therefore, was not consequent upon the death of Christ: but S. Paul shews that it was so, and that it would not happen till the last day.

24. καταργήσῃ. *He shall make of no use, he shall do away with the necessity of.* This is said of Christ's mediatorial kingdom, when he reigns over men in a state of probation: or if we compare καταργεῖται in ver. 26, perhaps ἀρχή, ἐξουσία, and δύναμις may refer to the power

of evil spirits, which will be destroyed by Christ. See Eph. vi. 12. Col. ii. 15.

27. See note at Heb. ii. 6.

28. ὁ Θεὸς τὰ πάντα. We thus find Ζεὺς τοι τὰ πάντα *apud Clem. Alex. Strom. V. p. 603*; and Lucan writes, *Omnia Cæsar erat, V. 113.*

29. This is a continuation of ver. 22. For *ἐπεὶ, otherwise*, see v. 10.

Ibid. βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. Muller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to vicarious baptism. Epiphanius says, that this was practised by the Cerinthians, who probably began in the first cen-

^γ Rom. 8, ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; ^{36.}
² 4, 9. καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; ² καθ' ἡμέραν
² Cor. 4, 10, ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν
^{11.} 1 Thess. 2, 19. Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωποι
ἐθνηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νε-
^a Esa. 22, κροὶ οὐκ ἐγείρονται, ^a φάγωμεν καὶ πίωμεν, αὖρισι
^{13:} 56, 12. γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε. “φθειρόντων ἡμᾶς
^b 6, 5. Rom. “χρησθ' ὁμίλῳι κακαί.” ^b ἐκνήψατε δικαίως, καὶ μὴ
^{13, 11.} Eph. 5, 14. ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς
ἐντροπὴν ὑμῶν λέγω.

tury: and he and Tertullian mention it of the Marcionites, who appeared in the second century. S. Paul would then argue thus: If there be no resurrection, why are even the heretics so firmly convinced of it, as to baptize a living person for the dead? for if the dead do not rise again, what can be the use of baptizing them. *Τί ποιήσουσι* may mean, *what are they doing? what are they about?* See Mark xi. 5. Instead of ὑπὲρ τῶν νεκρῶν, at the end of the verse, we should perhaps read ὑπὲρ αὐτῶν.

30. *τί καὶ ἡμεῖς*. This seems to shew, that he had been arguing before from heretics; and he then adds, *Why also do we, the orthodox Christians, expose ourselves &c.*

31. *τὴν ὑμετέραν καύχησιν*. The boasting which I have concerning you. Theophylact.

32. *κατὰ ἄνθρωπον*. This perhaps means, *If any person, myself for instance*. See ix. 8. Rom. iii. 5.

Ibid. *ἐθνηριομάχησα*. Elsner un-

derstands this literally, as if S. Paul had been exposed to beasts in the amphitheatre of Ephesus. See also 2 Cor. i. 8. 2 Tim. iv. 17. Tertullian, Origen, Cyprian, &c. assert that S. Paul was thus exposed. Others interpret it figuratively of his contests with violent and cruel men. The word is so used by Ignatius, *ad Eph.* 1.

33. This is generally said to have been a verse in the *Thaïs* of Menander. (See Mill.) But Clement of Alexandria calls it a *tragic iambic*, p. 350; and Socrates quotes it as proving that S. Paul read Euripides. *Hist. Eccl.* III. 16. Perhaps Menander took it from Euripides.

34. *δικαίως* may mean perfectly, properly, or, as is fit, as you ought to do.

Ibid. *μὴ ἀμαρτάνετε*. *Ne alterretis a veritate circa resurrectionem*. Palaiet, Raphel, Olearius.

Ibid. *ἀγνωσίαν*. This word perhaps contains an allusion to the Gnostics, who pretended to

- 35 ὁ ἄλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ^{c Ezech. 37, 3.}
 36 δὲ σώματι ἔρχονται; ἂν Ἀφρον, σὺ ὁ σπείρεις, οὐ ζῶς^{d Joh. 12,}
 37 ποιεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα²⁴
 τὸ γεννησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύ-
 38 χοι, σίτου ἢ τῶνος τῶν λοιπῶν· ὁ δὲ Θεὸς αὐτῷ δί-
 δωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερ-
 39 μάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ·
 ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ
 40 κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώ-
 ματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν
 ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
 δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
 42 οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν
 43 φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ,^{e Phil. 3,}
 ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται^{21.}
 44 ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα
 πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα

know God, and denied a general resurrection. S. Paul says that *they did not know God*.

36. The objectors did not understand how a body, which was reduced to dust, could be raised again. S. Paul shews, by the analogy of a grain of wheat, that *the same thing* may rise again, though wholly altered in form and appearance.

37. *εἰ τύχοι, for instance*. See xiv. 10.

39. If the term *flesh* may be applied to things differing so much from each other as a man and a fish, the term *body* may be applied to that which is buried, and to that which

rises again, though they differ greatly.

40. This is a still closer analogy. We talk of heavenly *bodies*, and earthly *bodies*: so that which is buried may be a *body*, and so may that which is raised.

41. This is often quoted as proving that there will be degrees of happiness hereafter: but perhaps it only shews, that the body which is buried, and the body which is raised, may be as different as the sun and the stars.

44. *ψυχικόν*. See ii. 14. *σῶμα πνευματικόν* appears a contradiction in terms: but *σῶμα*, in

^f Gen. 2, 7. πνευματικόν. 'οὕτω καὶ γέγραπται, 'Εγένετο ὁ πρῶ-
^{Rom. 5, 14.} 'τος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν' ὁ ἔσχατος
 Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶτον τὸ
 πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματι-
^{e Joh. 3, 13, 31.} κόν. ⁵ ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος
 ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοι-
 οῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι
^{h Gen. 5, 3.} καὶ οἱ ἐπουράνιοι. ^b καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα-
^{Joh. 3, 31.} τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανόυ.
^{2 Cor. 3, 18:} ⁱ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασι-
^{4, 11.} λείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ
^{Philipp. 3, 21.} τὴν ἀφθαρσίαν κληρονομεῖ. ^h ἰδοὺ, μυστήριον ὑμῶν
^{3, 2.} λέγω· πάντες μὲν οὐ κοιμηθήσόμεθα· πάντες δὲ ἀλ-
^{16, 13.} λαγήσόμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ
^{Matt. 16, 17.} ἑσάτῃ σαλπιγγί· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἔγερ-
^{13. Gal. 1, 16.} θήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσόμεθα. ^m δε-
^{k 1 Thess. 4, 15, 16, 17.} γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ
^{1 Matt. 24, 31.} τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ τὸ
^{4, 16.} φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν
^{m 2 Cor. 5, 4.} τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος

the language of S. Paul, does not mean a body as opposed to spirit. The body of an angel is σῶμα πνευματικόν. The reading is probably εἰ ἐστὶ σῶμα ψυχικόν.

45. The quotation from Gen. ii. 7. means that Adam at his creation received a vital principle, which was calculated to last for ever. This was lost by him, and man continued subject to death, till Christ restored to him the power of living for ever.

Ibid. ἔσχατος Ἀδὰμ. The par-

allel between Adam and Christ consisted in this, that both represented the whole human race: the one was the author of death, the other of life, to all mankind.

47. ὁ Κύριος is probably an interpolation.

50. The bodies with which we shall rise again will not be of flesh and blood.

51. πάντες οὐ κοιμ. None of us will sleep for ever. See Matt. xii. 25.

- ὁ γεγραμμένος, ^α Κατεπόθη ὁ θάνατος εἰς νίκος. ^α Eas. 25,
⁵ Πού σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾄδη, τὸ ^{8. Hos. 13,}
⁶ νίκος; ^ο Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία. ^η ^{14. Heb. 2,}
⁷ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. ^ρ τῷ δὲ Θεῷ χάρις ^{15: 5, 13:}
τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ ^ρ ^{1 Joh. 5,}
⁸ Χριστοῦ. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γί-
νεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ
Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι
κενὸς ἐν Κυρίῳ.
- ⁵ ^α ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ ^α Act. 11,
διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ^{29. Rom.}
² ποιήσατε. ^ι κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ^{12, 13.}
ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἂν εὐδοῶται ἵνα μὴ ^{2 Cor. 8, 4:}
³ ὅταν ἔλθω, τότε λογίαι γίνωνται. ὅταν δὲ παρα- ^{9, 1.}
γένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους ^{1 Act. 20, 7.}
^{16, 19.}

54. Κατεπόθη κ. τ. λ. This is a literal translation of the Hebrew, and is so in Theodotion's version. The LXX is very different, κατέπιεν ὁ θάνατος ἰσχύ-
σας.

55. The LXX read, ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾄδη; All the old versions agree nearly with this, though the Hebrew is very different. Some of the Fathers seem to have read νίκος.

56. That which makes us feel the bitterness of death, is sin; and sin is forbidden by a law which annexes to it a positive punishment: but the death of Christ has given us an escape from this.

CHAP. XVI.

1. It might be thought that
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this was another point upon which the Corinthians had consulted S. Paul: and they seem to have shewn great forwardness in making the collection. See 2 Cor. viii. 10.

Ibid. Γαλατίας. This order was not given in the Epistle to the Galatians, except perhaps in ii. 10. but S. Paul may have given it when he visited Galatia, or by the bearers of his Epistle to the Galatians.

2. ὃ τι ἂν εὐδοῶται may mean, whatever he may have gained, or, according as he has the means: see Acts xi. 29. 2 Cor. viii. 12.

3. δι' ἐπιστολῶν is coupled with πέμψω by Theophylact, Grotius, &c. It means, If I do not go with them myself, I will send them with letters of

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ
 εἰάν δὲ ἢ ἄξιον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύ-
^{t Act. 19, 21. 2 Cor. 1, 15.} σονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονία
 διέλθω. Μακεδονίαν γὰρ διέρχομαι· πρὸς ὑμᾶς ὁ
 τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με
 προσπέμψητε οὐ εἰάν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς
 ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινα ἐπιμεν-
^{x 4, 19. Act. 18, 21. Jac. 4, 15.} ναι πρὸς ὑμᾶς, ἔάν ὁ Κύριος ἐπιτρέπῃ. ἐπιμεν-
 εῖν δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· θύρα γάρ με
 ἀνέργε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολ-
 λοί.
 Ὑἱὲν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γέ-
^{y 4, 17. Philipp. 2, 19, 22. 1 Thess. 3, 2. 1 Tim. 4, 12.} ηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς
 καὶ ἐγώ· μήτις οὖν αὐτὸν ἐξουθενήσῃ. προσπέμψατε
 δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ
 αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλῶ τοῦ

recommendation. Χάρις is a cha-
 ritable contribution. See Acts
 ii. 47.

6. παραχειμάσω. He passed
 the next winter at Corinth. See
 Acts xx. 3.

7. ἐν παρόδῳ. I have con-
 jectured that S. Paul perhaps
 touched at Corinth on his way
 to Crete the year before, to
 which passing visit he may
 now allude.

8. ἐπιμενῶ. This was frus-
 trated by the riot in the thea-
 tre. See Acts xix. 23.

9. θύρα. This may be a meta-
 phor from the door of the cir-
 cus, through which the horses
 passed; and the ἀντικείμενοι were
 his antagonists. See Lydius,

Agonist. Sacr. c. 30.

10. Τιμόθεος. S. Paul sent
 Timothy and Erastus into Ma-
 cedonia. Acts xix. 22. Erastus
 probably staid in Macedonia
 while Timothy proceeded to
 Corinth. See ver. 17.

Ibid. ἵνα ἀφόβως. See the
 you give him no cause for fear.
 Compare 1 Tim. iv. 12.

11. ἐκδέχομαι. It seems pro-
 bable that S. Paul had left E-
 phesus before Timothy's return
 from Corinth. Pyle translates
 this, *I and all my company shall
 earnestly expect him.*

12. Ἀπολλῶ. He appears to
 have been in Crete a little be-
 fore this time. Titus iii. 13.

- ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
 13 ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. Ἐγγί-^{a Eph. 6, 10. Col. 1, 11.}
 ρεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε·
 14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
 15 ^b Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν^{b 1, 16. Rom. 16, 5.} Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς
 16 διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς· ἵνα καὶ ὑμεῖς^{c Philipp. 2, 29. 1 Thess. 5, 12. 1 Tim. 5, 17. Heb. 13, 17.}
 ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνε-
 17 γούντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ^d Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαΐκου, ὅτι τὸ
 18 ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ
 τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς
 19 τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας·
^e ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ^{e Rom. 16, 3, 5.}
 20 Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· ἀσ-
 πάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἐσπάσασθε ἀλ-^{f Rom. 16, 16. 2 Cor. 13, 12. 1 Thess. 5, 26. 1 Pet. 5, 14. Col. 4, 18. 2 Thess. 3, 17.}
 21 λήλους ἐν φιλήματι ἁγίῳ.
 22 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ
 φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα,

Ibid. οὐκ ἦν θέλημα. Theophylact interprets it, ὁ Θεὸς οὐκ ἤθελεν. Macknight, *Apollos was unwilling*.

Ibid. ἐλεύσεται. Jerom says, that Apollos went to Corinth after this.

15. οἴδατε. *Respect, pay attention to.* Wolfius, Pyle.

Ibid. διακονίαν. It seems probable, that Stephanas was a deacon of the church of Corinth, or perhaps a presbyter, and that he went now to

Ephesus with the letter to S. Paul.

17. Φουρτουνάτου. Fortunatus is mentioned in Clement's epistle to the Corinthians, c. ult.

Ibid. ὑστέρημα. These persons, by going in person to S. Paul, supplied what the Corinthians could not communicate by letter. Compare Phil. ii. 30.

19. Ἀκύλας. See Acts xviii. 26.

μαρναθά· ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων
διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ.
καὶ Τιμοθέου.

22. μαρὰν ἀθά means, *the Lord will come.*

THE SECOND EPISTLE TO THE CORINTHIANS.

This Epistle was written in the summer or autumn of 52, when S. Paul was in Macedonia, on his way from Ephesus to the south of Greece: vii. 5. ix. 2. He had expected to meet Titus at Troas, (ii. 12, 13.) but was not joined by him till he had entered Macedonia, vii. 6. Titus had passed through Corinth on his road, and brought an account to S. Paul of the reception of his first Epistle in that city. Timothy had also been obliged to leave Ephesus, and following S. Paul overtook him in Macedonia. The Epistle was carried to Corinth by Titus.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- ^h Philip. 1, ^h 1. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή-
ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ
τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πάν-
¹ Rom 1, 7. τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· ἡ χάρις ὑμῶν καὶ εἰρήνη.
¹ Cor. 1, 3. ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
¹ Eph. 1, 2. ἡ εὐλογία τοῦ Θεοῦ καὶ πατρὸς τοῦ Κυρίου ἡμῶν
¹ Pet. 1, 2. Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς
¹ Eph. 1, 3. πάσης παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ
¹ Pet. 1, 3. τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖ-
^k 7, 6. τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς πα-
ρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· ὅτι καθὼς περισ-
¹ 4, 10. σσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ
^{Col. 1, 24.} τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ὡς εἴτε
^m 4, 15, 17. δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-

CHAP. I.

4. τοὺς ἐν πάσῃ θλίψει, those that are in any affliction.

5. We are able to administer comfort to others, because in proportion to the sufferings which the gospel of Christ exposes us

to, so does the same gospel supply us with consolation, which we are able to administer to others. Compare περισσεύει τὰ παθήματα τοῦ Χριστοῦ with Col. i. 24.

6. If we suffer afflictions, it is through our endeavours to aff-

- τηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν πα-
 θημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλού-
 μεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·
 7 καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· ^aεἰδότες ὅτι ^a Heb. 6,
 ὥσπερ κουνωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς ^{9, 10.}
 8 παρακλήσεως· ^oΟὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελ- ^o Act. 19,
 φοὶ, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν ^{23, &c.}
 τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύνα- ^{1 Cor. 15,}
 9 μιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ^p ἀλλὰ ^p Jer. 17,
 αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ^{5, 7.}
 ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ
 10 τῷ ἐγείροντι τοὺς νεκρούς· ^qὃς ἐκ τηλικούτου θανά- ^q 1 Cor. 15,
 του ἐρρύσατο ἡμᾶς καὶ ρύεται, εἰς ὃν ἠλπίκαμεν ὅτι ^{31.}
 11 καὶ ἔτι ρύσεται, ^rσυννυπουργούντων καὶ ὑμῶν ὑπὲρ ^r 4, 15.
 ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ^{Rom. 15,}
 ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν. ^{30. Philipp.}
 12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον ^{1, 19. Phi-}
^{lem. 22.} ^a 1 Cor. 2,
^{4, 13.}

you spiritual consolation and to save your souls: if we ourselves receive consolation in these afflictions, it is that we may be able to administer the same to you, which will enable you to endure the same sufferings: and I have a firm hope, that you will be able to endure them, since I know that the same spiritual consolation, which we receive, will be granted also to you. The order of the words ought perhaps to be thus — πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

7. εἰδότες. There is a similar construction in Herodotus, κατεφαίνετό σφι εἶναι ἀδύνατον τὰ

βασίλῃος πρήγματα ὑπερβαλίσθαι, εὐ τε ἐπιστάμενοι κ. τ. λ. VI.

8. ὑπὲρ. The reading is probably περὶ, and ἡμῖν is to be omitted.

Ibid. Ἐξαπορηθῆναι, we despaired. See iv. 8.

9. ἀπόκριμα. But we had made up our minds, as having received the sentence of death.

11. ἵνα ἐκ πολλῶν. That the favour being bestowed upon me at the petition of many persons, may be acknowledged with thanks by many persons on my behalf. See iv. 15. Προσώπων is here used for persons in the modern sense of the term.

12. τὸ μαρτύριον, and that

τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ ἃ ἀναγινώσκετε, ἡ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι

t 5, 12. Phil.
lippi. 2, 16:
4, 1.
1 Thess. 2,
19, 20.

u Rom. 1,
11. 1 Cor.
16, 5.

καὶ ἕως τέλους ἐπιγινώσσετε, ἡ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ^u Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· καὶ διὰ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλευόμενος, μήτε ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἡ ἃ βουλευόμαι, κατὰ σάρκα βουλευόμαι, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς

which is testified by our own consciences.

12. εἰλικρινείᾳ Θεοῦ. *Godly sincerity*, such sincerity as is well-pleasing to, or required by, God.

Ibid. χάριτι Θεοῦ. In allusion to the spiritual gifts, and power of working miracles.

13. ἀλλ' ἡ ἃ ἀναγινώσκετε. Wolfius explains it, *We write nothing but what you may read in the scriptures*. But it probably alludes to the ἀπλότης and εἰλικρινείᾳ in v. 12. *the words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you*.

14. ἀπὸ μέρους. *Some of you at least*. See Rom. xv. 15.

Ibid. καθάπερ. *As we also shall*

boast of your conversion at the last day. See 1 Thess. ii. 19 Phil. ii. 16.

15. πρότερον. S. Paul had formed a wish of going to Corinth before this, but was turned from his purpose. See xii. 14. xiii. 1.

Ibid. δευτέραν χάριν. *A second distribution of spiritual gifts*.

17. βουλευόμενος. The reading is probably βουλόμενος.

Ibid. τὸ ναὶ ναὶ. Perhaps the repetition of ναὶ and οὐ makes no difference in the sense: see Matt. v. 37. Ἴνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὐ would mean, *that there is this change of purpose in me*: or if we understand ἵνα τὸ ναὶ ἢ ναὶ, καὶ τὸ οὐ ἢ οὐ, the sentence would mean, *Do I form my resolutions from worldly mo-*

- 19 ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· ὁ γὰρ τοῦ Θεοῦ υἱὸς
 Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι'
 ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ
 20 οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι
 Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ
 21 πρὸς δόξαν, δι' ἡμῶν. Ὅ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν ^{7, 5, 5. 1 Joh. 2, 20, 27.}
 22 εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ² ὁ καὶ σφραγι- ^{2 Rom. 8, 16. Eph. 1, 13: 4, 30.}
 σάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρράβωνα τοῦ πνεύματος
 ἐν ταῖς καρδίαις ἡμῶν.
 23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ^{2, 3: 12, 20: 13, 2, 10. Rom. 1, 9: 9, 1.}
 ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς ^{Gal. 1, 20. 1 Cor. 4, 21.}
 24 Κόρινθον· ^b οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ^{b Rom. 11, 20. 1 Cor. 3, 5. 1 Pet. 5, 3.}
 ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει
 2 ἐστήκατε· ἔκρινα δὲ ἐμαυτῷ τούτο, τὸ μὴ πάλιν ἐλ-

tives? when I say yea, do I say so from worldly motives, or when I say nay, do I say it from worldly motives?

18. οὐκ ἐγένετο ναὶ καὶ οὐ. Has not been subject to wavering or inconsistency. He perhaps means, Whatever I may have been as to fulfilling my own intentions, yet the word of God, which I preached unto you, has not been variable.

20. δι' ἡμῶν. The promises which are made known by us. The reading is probably διὸ καὶ δι' αὐτοῦ τὸ ἀμήν.

21. βεβαιῶν εἰς Χριστόν. Who makes us firm in Christ, i. e. in our faith in Christ.

22. σφραγισάμενος. A person puts his seal upon any thing which he wishes to mark as his own. So the gift of the Spirit at baptism is the seal or token of

Christians belonging to God.

23. φειδόμενος. The real reason of my changing my intention of coming to you before was on account of the irregularities, which I heard of among you. If I had come then, I must have censured you severely for them, and I wished to forbear doing this in person.

24. οὐχ ὅτι. Not that we have power to make you believe whatever we please, though we have power to punish you for irregularities: but whatever we do, is to be done for your good, that your faith may be a source of joy to you: for it is by this faith, and not by any exertions of ours, that you are to be saved.

CHAP. II.

1. ἔκρινα. At the time which I have been speaking of I determined that whenever I came to

θεῖν ἐν λύπῃ πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς· καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; ^{c 8, 22: 12, 21. Gal. 5, 10.} καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀπ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

^{d 1 Cor. 5, 1.} ^{e 1 Cor. 5, 5.} Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. ^{1.} ἵκανὸς τῇ τοιούτῃ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκίμην ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. ^{5.} ὃ δέ τι χα-

you again, it should not be with feelings of sorrow. He therefore wrote his first Epistle, instead of going then in person, that he might induce them to amend the irregularities which he had condemned, and so prepare the way for his going there οὐκ ἐν λύπῃ.

2. For though I perhaps have caused sorrow to some of you, yet still, as I said, I shall have pleasure, when I come to you, because I shall find that person amended by my reproof.

3. ἔγραψα. In my former letter; or perhaps in this very letter.

Ibid. πεποιθὼς. Being certain

in the case of every one of you that whatever gave me pleasure would give pleasure to all of you.

5. I have said, that I wished to come to you without feeling sorrow; *but if any one has done any thing to cause sorrow, it causes it not only to me, but in part also (for I do not wish to aggravate the extent of it) to all of you.*

6. τῶν πλειόνων. See 1 Cor. v. 4. συναχθέντων ὑμῶν.

8. κυρῶσαι. This signifies, that his pardon and readmission were to be effected *by a public act.* Raphel, Wolfius, Macknight.

9. One of my objects in writing my former letter, in which

- ρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἶ τι κεχαρίσμαι, ὃ
 11 κεχαρίσμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ἵνα μὴ
 πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ
 νοήματα ἀγνοοῦμεν.
 12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ^{1 Act. 16, 8.}
 13 Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, οὐκ^{1 Cor. 16, 9.}
 ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με
 Τίτον τὸν ἀδελφόν μου·² ἀλλὰ ἀποταξάμενος αὐτοῖς,³ 7, 5.
 14 ἐξῆλθον εἰς Μακεδονίαν. ⁴Τῷ δὲ Θεῷ χάρις τῷ⁵ Col. 1, 27.
 πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν
 ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν
 15 ἐν παντὶ τόπῳ. ⁶ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ⁷ 1 Cor. 1,
 Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις^{18.}

told you to punish this person, was to ascertain whether you would obey me in every thing. S. Paul might have punished the offender without the concurrence of the Corinthians. See 1 Cor. v. 3.

10. ἐν προσώπῳ Χριστοῦ. S. Paul had punished the offender ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. He means to say, that he had authority from Christ to punish and to pardon.

11. πλεονεκτηθῶμεν. So Plutarch has πλεονεκτούμενος ὑπὸ τῶν πολεμίων. Parall. p. 307. It means an advantage gained by craft.

12. This is to shew still more his affection for the Corinthians, and his desire to visit them. When he came to Troas, though there was good opportunity there for preaching the gospel, yet because he did not find Titus there, who was bring-

ing him an account from Corinth, he passed on, and went into Macedonia.

14. θριαμβεύειν means to lead about in a triumphal procession; and is applied either to the conquered enemy, as in Col. ii. 15, or to the friends of the victor, who accompanied him. It is understood here in the latter sense by Elsner.

Ibid. ὁσμὴν. Flowers were thrown into the car in triumphal processions: see Ovid. Trist. IV. 2, 29: and Plutarch speaks of the streets on such occasions being θυμαμάτων πληρεῖς. Æmil. p. 272.

15. If we still follow the metaphor, σωζομένοις means the conquerors who had escaped, and ἀπολλυμένοις the conquered, who were often put to death at the triumph. Cicero writes, "At etiam qui triumphans, eo
 "diutius vivos hostium duces

^k 3, 5, 6. ^{Luc. 2, 34.} ^{1 4, 2.} οἷς μὲν, ὁσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὁσμὴ ζωῆς εἰς ζῆν. καὶ πρὸς ταῦτα τίς ἱκανός; ¹ οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικριείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν. ^m Ἀρχόμεθα πάλιν ἑαυ- ^{8.} τοὺς συνιστάνειν; εἰ μὴ χρῆζομεν, ὥς τινες, συστα- ⁿ τικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ ὑμῶν συστατικῶν; ⁿ 1 Cor. 9, ^{2, 3.} ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ ^o πάντων ἀνθρώπων· ^o φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. Πεποι-

“reservant, ut his per trium-
“phum ductis pulcherrimum
“spectaculum fructumque vic-
“toris populus Romanus per-
“cipere possit: tamen cum de
“foro in Capitolium curram
“flectere incipiunt, illos duci
“in carcerem jubent: idem-
“que dies et victoribus (σωζο-
“μένοις) imperii et victis (ἀπολ-
“υμένοις) vitæ finem facit.”
In Ver. V. 30.

16. οἷς μὲν. To the vanquish-
ed, the smell of these perfumes
is a prelude to death: οἷς δὲ,
to the victorious party, it is a
sign of fresh life and vigour.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός;
Theophylact explains this to
mean, *And who is sufficient of
himself to do this without the
power of God?* See iii. 5.

17. καπηλεύοντες, *adulterating*.
The metaphor is taken from
vintners mixing water with
wine. Valcken. ad 1 Cor. v. 6.

S. Paul says, Who is able of
himself to preach the gospel?
We do not pretend to do so:
we preach it as coming from
God, without mixing with it
any thing of our own.

CHAP. III.

1. Ἀρχόμεθα. S. Paul asks.
By thus speaking of our own
sincerity, *are we beginning to
recommend ourselves?* To which
he answers, No, *unless we write
recommendatory letters to you,*
which we do not. But perhaps
the reading is ἡ μὴ χρῆζομεν:
or do we want?

2, 3. There seem to be two
metaphors here. In ver. 2. the
conversion of the Corinthians
is said to be the letter of re-
commendation of the apostles.
In ver. 3. Christ is supposed to
have written a letter, the exe-
cution of which is committed
to the apostles.

θησω δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν
 5 Θεόν· ὃ οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαι<sup>12, 16. Phil-
 lip. 2, 13.</sup>
 τι, ὥς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·
 6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καὶνῆς διαθήκης, οὐ^{9 5, 18.}
 γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀπο-^{Jer. 31, 31.}
 7 κτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. Ἐἰ δὲ ἡ διακονία<sup>Rom. 2, 27,
 29: 7, 6.</sup>
 τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις^{Heb. 8, 6, 8.}
 ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς<sup>Exod. 24,
 12: 34, 1,
 29, &c.</sup>
 υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν^{Deut. 10, 1.}
 8 δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς
 οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μάλ-
 λον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.
 10 καὶ γὰρ οὐδὲ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ
 11 τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ
 τὸ καταργούμενον, διὰ δόξης, πολλῶ μᾶλλον τὸ μέ-
 12 νον, ἐν δόξῃ. Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ^{Eph. 6, 19.}

4. This verse may be connected with the end of the last chapter. *The sincerity, with which we preach the word of God, gives us confidence: not as if we were able to preach it of ourselves, for it comes from God.* Fell.

5. Wolfius refers ἀφ' ἑαυτῶν to the will, ἐξ ἑαυτῶν to the power.

6. γράμμα, the Law: πνεῦμα, the Gospel. The former killeth, i. e. it denounces death as a punishment, without giving any means of escape; see Gal. ii. 19: the latter conveys the privilege of rising again from the dead.

7. ἡ διακονία τοῦ θανάτου. The circumstances which attended

the giving of the Law; which Law condemns to death.

9. For if the circumstances attending the giving of the condemnatory Law were glorious, much more do the circumstances attending the giving of the justificatory Gospel abound in glory.

10. For that which seemed to be glorious, was not glorious, when viewed in this respect, ἐν τούτῳ τῷ μέρει, (see ix. 3. Col. ii. 16.) with reference to the glory which so greatly exceeds it, ἕνεκεν τῆς ὑπ. δόξης. See Beza, Raphel, Palairot.

11. διὰ δόξης, was accompanied with glory at its delivery.

12. τοιαύτην ἐλπίδα. Such con-

^u Exod. 34, παρρήσῃα χρώμεθα· ^u καὶ οὐ καθάπερ Μωσῆς ἐτίθει
33, &c.

Rom. 10, 4. κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτε-
νίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργου-

^x Esa. 6, 10. μένου· ^x ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ
Ezech. 12,
2. Matt. 13, τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς
11. Act. 28,
26. Rom. 11, 8. παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν
11, 8.

Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον, ἡνίκα ἀνα-
γνώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν

^y Rom. 11, κείται· ^y ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περι-
23, 26.

^z Joh. 4, 24. αἰρεῖται τὸ κάλυμμα. ^z Ὁ δὲ Κύριος τὸ πνεῦμά

^a 5, 7.
ⁱ Cor. 13, 12. ἔστιν· οὐ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. ^a ἡ-

μεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορ-
φούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου

fidence in the glorious perpe-
tuity of the gospel ministra-
tion.

13. πρὸς τὸ μὴ. Because they
did not look at the real end of
the Mosaic dispensation. In
Rom. x. 4. Christ is said to be
the end of the Law.

14. κάλυμμα. Perhaps there
is an allusion to the person
wearing a veil, who read the
Law in the synagogue.

Ibid. ὅτι ἐν Χριστῷ καταργεῖ-
ται. Because it can only be
removed by their acknowledg-
ing Christ to be the end of the
Law: which they will not do.
See ver. 16.

16. ἡνίκα δ' ἂν ἐπιστρέψῃ. This
is perhaps an allusion to Exod.
xxiv. 34. which is quoted by
Origen, ἡνίκα δ' ἂν ἐπίστρεψε
πρὸς Κύριον. When Moses turned
towards God, he took the
veil off his face: and when the

Jews turn to Christ, the veil of
ignorance will be taken from
them.

17. Ὁ δὲ Κύριος. In ver. 13,
14. he had hinted that Christ
is the end of the Law. He now
says, that the Lord, i. e. Christ,
is revealed *spiritually* in the
Law: and where there is this
spiritual perception of Christ,
there is liberty, i. e. freedom of
explaining the doctrine, (παρ-
ρησία, ver. 12.)

18. κατοπτριζόμενοι. Seeing is
a glass. Bos, Elsner, Homber-
gius, Alberti, Wolfius. It means
that Christians see clearly the
glorious nature of the gospel.
There is perhaps an allusion to
Moses desiring to see the glory
of God. Exod. xxxiii. 18.

Ibid. μεταμορφούμεθα. We are
not only able to see the glory
of the Lord, (which the Jews
were not,) but we are ourselves

- 4 πνεύματος. ^b Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύ- ^b 1 Cor. 7,
 2 την, καθὼς ἡλεήθημεν, οὐκ ἐκκακοῦμεν, ^c ἀλλ' ἀπει- ^c 2, 17: 6,
 πάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ^d 1 Thess. ^d 2, 3, 5.
 ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ,
 ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυ-
 τοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ
 3 Θεοῦ. ^d Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ^d 2, 15.
 4 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· ^e ἐν ^e 1 Cor. 1, 18.
 οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα ^f 2 Thess. 2, ^f 10.
 τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν ^g 3, 18.
 τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰ- ^h Esa. 6, 10.
 5 κὼν τοῦ Θεοῦ. ⁱ οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ ⁱ Joh. 12, 31,
 Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δούλους ὑμῶν ^j 40: 14, 30.
 6 διὰ Ἰησοῦν. ^k ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ^k Col. 1, 15.
 λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς ^l Heb. 1, 3.
 φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσ- ^l 1, 24.
 ῳπῳ Ἰησοῦ Χριστοῦ.
 7 ^b Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστρακίνοις ^b 1 Cor. 2, 5.

transformed into the same image, passing from the Mosaic dispensation, which had a certain degree of glory, to the Christian dispensation, which has much greater glory; this transformation being effected by Christ, who is revealed spiritually in the Law, (ver. 17.)

CHAP. IV.

2. δολοῦντες is the same as *κατηλείποντες* in ii. 17.

Ibid. πρὸς πᾶσαν συνείδησιν is connected with φανερώσει by Bos and Wolfius.

3. ἀπολλυμένοις. See ii. 15. It means those who have incurred the punishment of death

for their sins.

4. *The God of this world is the Devil.* See John xii. 31. xiv. 30. Eph. vi. 12.

6. ἐν προσώπῳ. This perhaps is an allusion to Exod. xxxiii. 20. where God says to Moses, *Thou canst not see my face.* Though we cannot see the face of God, we may in Christ see the glory of God.

7. ὀστρακίνοις. The metaphor is perhaps taken from lamps. The light of the knowledge of God is a treasure, and it burned in the apostles, not as in lamps of gold or silver, but earthenware.

βολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργά-
 18 ζεται ἡμῖν, ἢ μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ^{1 Rom. 8, 24.}
 ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσ-
 5 καιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. * οἶδαμεν γὰρ, ^{2 1 Pet. 1, 13, 14.}
 ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
 οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτων, αἰώ-
 2 νιον, ἐν τοῖς οὐρανοῖς. ¹ καὶ γὰρ ἐν τούτῳ στεναίξο- ^{1 Rom. 8, 23.}
 μεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι
 3 ἐπιποθοῦντες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὔρε-
 4 θησόμεθα. ² καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνί στεναίξο- ^{2 1 Cor. 15, 53, 54, 55.}
 μεν βαρούμενοι· ἐπειδὴ οὐ θέλομεν ἐκδύσασθαι, ἀλλ'
 ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ ^{7 1, 22.}
 6 καὶ δούς ἡμῖν τὸν ἀρράβωνα τοῦ πνεύματος. ² θαρ- ^{1 Rom. 8, 16.}
 ροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν ^{1 Eph. 1, 13:}
 7 τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· ^{4, 30.} ^{2 1 Par. 29,}
 8 στεως γὰρ περπατοῦμεν, οὐ διὰ εἶδους· ^{15. Ps. 39,} ^{12: 119, 19.} ^{1 Heb. 11, 13.} ^{2 Rom. 8,} ^{24, 25.} ^{1 Cor. 13,} ^{12. Heb. 11,} ^{1.} ^{Philipp. 1,} ^{23.}
 ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ καὶ δούς ἡμῖν τὸν ἀρράβωνα τοῦ πνεύματος. ² θαρ-
 ροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν
 τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· ² διὰ πί-
 στεως γὰρ περπατοῦμεν, οὐ διὰ εἶδους· ² θαρρῶμεν

CHAP. V.

1. οἰκία τοῦ σκήνους is used for the body: or rather σκήνος is the body, and οἰκία this world in which it dwells. Plato called the body γῆινον σκήνος. Gorgias, when asked whether he was willing to die, μάλιστα εἶπεν, ὡσπερ γὰρ ἐκ σαπροῦ καὶ ρίοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι. Apud Stob. Serm. 117. p. 600.

2. ἐν τούτῳ. On this account, i. e. on account of the certain knowledge (οἶδαμεν) of the dwelling prepared in heaven. Olearius, Wolfius.

Ibid. ἐξ οὐρανοῦ is heavenly, as in Luke xi. 13.

3. εὔρεθησόμεθα applies to ἐν-
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δυσάμενοι as well as to γυμνοί· since we shall then be found to have put on, and not to have put off.

4. The reading is probably ἐν τῷ σκηνί τούτῳ.

Ibid. ἐπειδὴ. He means to say, that he wishes to get rid of this body, not merely for the sake of getting rid of it, but for sake of putting on the glorified body: but the best MSS. read ἐφ' ᾧ for ἐπειδὴ.

5. κατεργασάμενος. He that has made us have this desire; or, that has prepared us for this change.

7. For while we are in the body, though we hold communion with Christ, it is by the

δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκ-

^c Ps. 62, 12. ^δ δημοῦντες, εὐάρεστοι αὐτῷ εἶναι. ^ο τοὺς γὰρ πάντας
^{Jer.} 17, 10: ^{32, 19.} ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ
^{Matt.} 16, ^{27: 25, 32.} Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος.
^{Rom.} 2, 6, 7: ^{14, 10, 12.} πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν. ^δ εἰδότες
^{1 Cor.} 4, 5. ^{Gal.} 6, 5. οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ
^{Apo.} 2, 23: ^{22, 12.} δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδῆσε-
^d 4, 2. ^{Jud.} 23. ^{σιν} ὑμῶν πεφανερωσθαι. ^ο οὐ γὰρ πάλιν ἑαυτοὺς
^e 1, 14: 3. ^{1: 10, 8.} συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν κα-
^f 11, 1, 16, ^{17: 12, 6,} ^{11.} καυχωμένους, καὶ οὐ καρδίᾳ. ^{εἴτε} γὰρ ἐξέστημεν.
^g Rom. 5, ^{15: 6, 11,} ^{12: 14, 7,} ^{Gal.} 2, 20. ^{1 Thess.} 5, ^{10. 1 Pet.} 4, 2. Θεῷ· εἴτε σωφρονούμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ
^h Χριστοῦ συνέχει ἡμᾶς, ^{κρίναντας} τοῦτο, ὅτι εἰ εἰς
ⁱ ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ

exercise of faith: we cannot really see him, as we shall do, when we have got rid of this body.

10. τὰ διὰ τοῦ σώματος. Ælian speaks of τὰ διὰ τοῦ σώματος πραττόμενα. *Hist. An.* V. 26.

11. Θεῷ πεφανερώμεθα. Our sincerity is perfectly known to God. There is perhaps an allusion to φανερωθῆναι in ver. 10. The thoughts of all men will be laid open at the last day: and S. Paul says, that his thoughts are now laid open to God.

12. I have not said this, as thinking that you want to be informed of it yourselves, but have mentioned it as a topic which you may use, when

speaking favourably of us. ^{γὰρ} is perhaps to be omitted after οὐ.

Ibid. ἐν προσώπῳ. In our appearances.

13. ἐξέστημεν and σωφρονούμεν perhaps apply to the language which S. Paul used of himself. If I appear to be extravagant, when speaking of myself, I speak in the presence of God: if I speak moderately, it is out of consideration to you.

15. οἱ πάντες ἀπέθανον. All men were condemned to death in Adam, and lost the promise of living for ever. Christ suffered this penalty in his own person, and when he died, the whole human race was supposed to have died.

- ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς
ζῶσω, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερ-
16 θέντι. ^b ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ ^h Gal. 5, 6:
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ^{6, 15. Col.}
17 ἀλλὰ νῦν οὐκ ἔτι γνωσσκομεν. ⁱ ὥστε εἴ τις ἐν Χρι- ¹ Esa. 43,
στῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε ^{18, 19.}
18 καὶνὰ τὰ πάντα. ^k Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ ^{Rom. 8, 10.}
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ ^{Gal. 6, 15.}
19 δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ¹ ὥς ὅτι ^{Apoc. 21, 5.}
Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ ^k Rom. 5,
λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέ- ^{10. Col. 1,}
20 μενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ ^{20. 1 Joh.}
Χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ Θεοῦ παρακαλοῦν- ^{2, 2: 4, 10.}
τος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε ¹ Rom. 3,
21 τῷ Θεῷ· ^a τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ^{24, 25.}
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη ^{Col. 1, 20.}
6 Θεοῦ ἐν αὐτῷ. ^o συνεργοῦντες δὲ καὶ παρακαλοῦμεν,
μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς·

Ibid. *ἑαυτοῖς* is perhaps by themselves, or through their own power; and *τῷ ἀποθανόντι* is by or through him who died. See Gal. ii. 19. Rom. xiv. 7, 8.

16. *ὥστε*. On account of the universality of Christ's redemption, we make no distinction between men of different countries: and though we Jews may once have looked upon Christ as specially the Saviour of his own countrymen, we have no longer such views.

17. *τὰ πάντα* is perhaps to be omitted.

19. *ὥς ὅτι*. See xi. 21. 2 Thess. ii. 2. The phrase might be

translated, *that is, that* —

Ibid. Θεὸς ἦν ἐν Χριστῷ. This is quoted by the Fathers as an assertion of the divinity of Christ.

21. *ἁμαρτίαν* is said to mean here an offering for sin, and such is frequently its signification in the LXX. The meaning is, that though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was accounted as a sinner. And so the phrase, *becoming the righteousness of God*, means being accounted righteous by God.

- ᾠ *Isa.* 49, 8. (ᾠ λέγει γὰρ, 'Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν
'ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.' ἰδοὺ, νῦν καιρὸς
ᾠ *Rom.* 14, εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας') ᾠ *μηδεμίαν*
13. ᾠ *1 Cor.*
10, 32. ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ δια-
ᾠ 4, 2. κονία· ᾠ ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς, ὡς Θεοῖ-
ᾠ *1 Cor.* 4, 1. διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσι, ἐν ἀνάγ-
ᾠ 11, 23. καῖς, ἐν στενοχωρίαις, ᾠ ἐν πλῆγαῖς, ἐν φυλακαῖς, ἐν
ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-
ᾠ 10, 4. τητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ᾠ
ᾠ *1 Cor.* 2, 4. λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς
Eph. 6, 11, 13. δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ
ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ
ᾠ 4, 10, 11. ἀληθεῖς· ᾠ ὡς ἀγνοούμενοι, καὶ ἐπιγνωσκόμενοι· ὡς
Ps. 118, 18. ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν· ὡς παιδευόμενοι, καὶ
μὴ θανατούμενοι· ὡς λυπούμενοι, αἰὲ δὲ χαίροντες·

CHAP. VI.

2. These words in Isaiah appear to be spoken to Christ. God promises to assist him in saving the world.

3. The reading is probably *διακονία ἡμῶν*.

4. It does not mean, *proving ourselves to be ministers of God*, which would be *διακόνους*: but, *striving to recommend ourselves, as ministers of God ought to do*.

Ibid. ἐν ὑπομονῇ πολλῇ may be connected with many of the following clauses, *by much patience in affliction &c.*

Ibid. ἀνάγκαις, *poverty*. *Elsner*.

5. φυλακαῖς. See xi. 23. We have hitherto read only of his imprisonment at Philippi. Clement of Rome speaks of S. Paul

ἐντάκεις δέσμα φορέσας.

Ibid. ἀκαταστασίαις. *Theophylact* explains it, *ὅταν μὴ ἔχῃ τὸ ποῦ στῇ ἐλευνόμενος ἐκ τόπου καὶ τόπον*.

6. γνώσει. See *1 Cor.* xii. 8.

Ibid. ἐν πνεύματι ἀγίῳ, *by the diligent and proper use of the various gifts of the Holy Spirit*. *Pyle*.

7. δεξιῶν καὶ ἀριστερῶν. Probably in allusion to the sword in the right hand and the shield in the left. We read of *the shield of faith*, and *the sword of the Spirit*, in *Eph.* vi. 16, 17.

8. ὡς πλάνοι, *looked upon as deceivers*, καὶ ἀληθεῖς, *and yet true*. There is the same construction in the other phrases.

ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

- 11 Τὸ στόμα ἡμῶν ἀνέφγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ
 12 καρδία ἡμῶν πεπλάτυνται· * οὐ στενοχωρεῖσθε ἐν^κ 7, 2, 3.
 ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν·
 13 ἵτην δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύν- 7 1 Cor. 4,
 14 θητε καὶ ὑμεῖς. * Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπί-¹⁴ 2 Dent. 7, 2.
 στοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς¹ 1 Reg. 18,
 15 δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις^{13, 17} 21. Eccl.
 Χριστῷ πρὸς Βελίαρ; ἡ τίς μερὶς πιστῷ μετὰ ἀπί-
 16 στου; * τίς δὲ συγκατάθεσις ναῶν Θεοῦ μετὰ εἰδώ-^a Lev. 26,
 λων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν¹² 12. Exod.
 ὁ Θεός, “Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω,^{29, 45} 29, 45.
 ‘καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονται μοι λαός.^{Ezech. 37,} 26, 27.
 17^b διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέ-¹ 1 Cor. 3, 16;
 ‘γει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ εἰς-^{6, 19; 10,} 6, 19; 10,
 18^c δέξομαι ὑμᾶς, * καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ^{7, 14} 7, 14.
 ‘ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύ-¹ 1 Pet. 2, 5.
^b Ezech. 52,
¹¹ Apoc.
^c Jer. 31, 1,
⁹ Apoc. 21,
⁷.

11, 12. *Our affection is wide enough to embrace you all: there is no want of room for you there: it is your own heart which allows little room.* Camerarius, Hombergius, Schmidius.

13. τὴν αὐτὴν ἀντιμισθίαν, subaudi κατὰ. Knatchbull, Wolfius.

14. ἑτεροζυγοῦντες. See Lev. xix. 19. Deut. xxii. 10. It is applied here to marriages with heathens, or to any close intercourse with them.

15. Βελίαρ. The Hebrew term often occurs in the Old Testament, and is translated παράνομος by the LXX. It signifies a wicked person.

16. In the LXX it is, καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν — καὶ ἐμπεριπατήσω ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός.

17. In the LXX, Ἀπόσπῃτε, ἀπόσπῃτε, ἐξέλθατε ἐκείθεν, καὶ ἀκαθάρτου μὴ ἀψησθε, ἐξέλθατε ἐκ μέσου αὐτῆς, ἀφορίσθητε — καὶ ὁ ἐπισυνάγων ὑμᾶς Θεός Ἰσραὴλ.

18. This does not seem to be taken exactly from any passage: it most resembles 2 Sam. vii. 14. and in ver. 8. the LXX have τάδε λέγει Κύριος παντοκράτωρ. All these passages are spoken of the Jews, and S. Paul applies them to the Christians.

^{d 1 Tim. 4, 8.} 'ριος παντοκράτωρ.' ⁴Ταύτας οὖν ἔχοντες τὰς ἐπ-
^{1 Joh. 3, 3.} αγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παν-
 τὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
 ἀγιοσύνην ἐν φόβῳ Θεοῦ.

^{e 12, 17.} *Χωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐ-
^{Act. 20, 33.} φθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ^fοὐ πρὸς κατὰ-
^{16, 11, 12.} 13.

κρισιν λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις
^{g Matt. 5,} ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν. ^hπολλή-
^{12. Act. 5,} μοι παρήγσία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ
^{41. Philipp.} ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύο-
^{2, 17. Col.} 1, 24.

μαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁱΚαὶ γάρ·
^{h 2, 13.} ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν
^{Deut. 32,} 25.

^{i 1, 4.} ὠθεν μάχαι, ἔσωθεν φόβοι. ^jἀλλ' ὁ παρακαλῶν τοῖς·
 ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ
 Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ
 ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέ-
 λων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.

^{k 2, 4.} ^kὍτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μετα-
 μέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπι-

CHAP. VII.

2. Χωρήσατε ἡμᾶς. Give us a place in your affections. See vi. 12, 13.

3. προεῖρηκα. See iii. 2. vi. 11. Eis τὸ συναπ. so that I could live and die with you.

5. σάρξ. This is said with reference to παρακλήσει and χαρᾷ in ver. 4. His mind was comforted with the news brought from Corinth by Titus, though his body was afflicted by persecutions in Macedonia.

7. ἣ παρεκλήθη ἐφ' ὑμῖν, which he himself had been comforted concerning you. Titus had been to Corinth since the arrival of S. Paul's first letter.

Ibid. ἐπιπόθησιν, your longing for me.

8. Even if I gave you pain by that letter, I do not now repent of it, though I did repent immediately after writing it: for I see that the letter gave you pain for a short time, which has had a good effect.

- 9 στολή ἐκεῖνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς. Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ
 10 ζήμωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ ἐν μηδενὶ
 11 τοῦ κόσμου λύπη θάνατον κατεργάζεται· ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν; ἀλλὰ ἀπολογία, ἀλλὰ ἐγανάκτησις, ἀλλὰ φόβος, ἀλλὰ ἐπιπόθησις, ἀλλὰ ζῆλος, ἀλλ' ἐκδίκησις. ἐν παντὶ συνεστήσατε ἑα-
 12 τοὺς ἄγνοους εἶναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ
 13 Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ
 14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,

9. κατὰ Θεόν. *As is agreeable to God, in the manner that God would direct.* Elsner.

Ibid. ἵνα ἐν μηδενί. *That you might not require any punishment from me.*

10. ἀμεταμέλητον is coupled with σωτηρίαν by Palaiet, *firmitatem, inmutabilem, auferri nesciam.*

Ibid. ἡ τοῦ κόσμου λύπη. *Sorrow upon worldly principles makes a man commit fresh sin to hide his former, and so makes him more worthy of death.*

11. σπουδὴν. *What serious conduct.*

Ibid. ἐκδίκησις. *Determination to punish the offender.*

12. τοῦ ἀδικηθέντος is taken for the father of the incestuous person by Bos, Schmidius, Macknight. It may mean the party injured in any of the ways mentioned in the first Epistle.

Ibid. φανερωθῆναι is to be coupled with πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ, *that the earnest regard which you have for us may be made manifest among yourselves in the presence of God.* But many MSS. read ἡμῶν τὴν ὑπὲρ ὑμῶν.

οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλή-
σαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου
ἀλήθεια ἐγενήθη· καὶ τὰ σπλάγχνα αὐτοῦ περισ-
σοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενου τὴν πάν-
των ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου
ἐδέξασθε αὐτόν. ^mχαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ⁿ
^m 2 Thess. 3, 4. Phi-
lem. 8, 21. ὑμῖν.

ⁿ ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν ⁿ
ⁿ Rom. 15, 26. Gal. 2, 10. τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μα-
κεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεύ-
της χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν
ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν·
ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθι-
^o 9, 1. Act. 11, 29. ρετοί, ὁ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν,
τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
τοὺς ἁγίους δέξασθαι ἡμᾶς, καὶ οὐ καθὼς ἡλπίζαμεν·

14. ἐπὶ Τίτου. The reading
is probably πρὸς Τίτον.

CHAP. VIII.

1. τὴν χάριν τοῦ Θεοῦ. Χάρις in
this chapter often means *liberal-
ity*, (as perhaps in Acts ii. 47.
iv. 33.) but here χάρις τοῦ Θεοῦ
has its usual sense of *the gift of
God*. It was God who put it
into their hearts to be thus
charitable; and charity is men-
tioned as one of the spiritual
gifts in Rom. xii. 7, 8. See ix.
14.

2. I would supply *ἦν* or *ἐγένετο*
in the first clause of this verse,
*that the greatness of their joy
was seen in a great trial of afflic-
tion*: although they were suf-
fering persecution, yet they
rejoiced exceedingly in their

faith.

Ibid. ἡ κατὰ βάθους πτωχεία,
their deep or excessive poverty
hath made their liberality ap-
pear greater.

Ibid. ἀπλότητος, *liberality*,
as in ix. 11, 13. Rom. xii. 8.
James i. 5.

4. χάριν is *kindness*, or *libe-
rality*: and κοινωνίαν τῆς διακο-
νίας is *the relief which they have
contributed*. See Acts ii. 42.

Ib. δέξασθαι ἡμᾶς. These words
appear to be an interpolation,
and to have been added for the
sake of clearness. If they are
expunged, χάριν and κοινωνίαν
are governed by ἰδοὺ, and the
construction is thus: *for even
above their means, voluntarily,
and most earnestly entreating us,*

ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ
 6 θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα
 καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ
 7 τὴν χάριν ταύτην. Ῥ' Ἀλλ' ὥσπερ ἐν παντὶ περισ- 1 Cor. 1,
 σεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ,⁵
 καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ
 8 χάριτι περισσέυητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
 διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης
 9 γνήσιον δοκιμάζων· ⁹ γινώσκετε γὰρ τὴν χάριν τοῦ 1 Luc. 9,
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε⁵⁸
 πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτή-
 10 σσητε· ¹ καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν 1 Cor. 7,
 συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ 6, 25. Prov.
 11 θέλειν προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποι- 19, 17. Matt. 10,
42.

[to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before everything else to the Lord and to us.

6. εἰς τό. So that we exhorted Titus. He had probably on a former occasion excited the Corinthians to charity (προενήρξατο) and S. Paul urged him now to do the same.

7. ἐν ἡμῖν the same as εἰς ἡμᾶς.

Ibid. ἵνα καί. Some would supply *videte*, or *operam date*: as in Eph. v. 33. or perhaps it may be connected with what follows; that ye may also abound in this act of liberality, I say to you &c.

8. οὐ κατ' ἐπιταγὴν. This perhaps means, not in consequence of any positive command from

God. See 1 Cor. vii. 6.

Ibid. διὰ τῆς ἐτέρων σπουδῆς, urged to it by the forwardness of others, i. e. the Macedonians.

9. πλούσιος ὢν. Athanasius asks, πῶς δὲ ἐπτώχευσεν ὁ Θεός; ὅτι τὴν πτωχέυσασαν φύσιν ἐν ἑαυτῷ ἀνέλαβετο p. 949. The passage contains a strong argument for the preexistence and divinity of Christ.

10. γνώμην, my opinion or advice. See 1 Cor. vii. 6, 40.

Ibid. ἀπὸ πέρυσι, a year ago, or in the course of the last year. It might be thought from 1 Cor. xvi. 1. that the Corinthians had consulted S. Paul about the collection to be made for the poor in Judæa; and this was several months before the writing of this second Epistle. It appears, that they had not

ἦσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ
 ἠθέλει, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχει. ^aΕἰ
 28. Marc. γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη τις, εὐπρόσ-
 12, 43. Luc. δεκτος, οὐ καθὼς οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἄνεσις,
 21, 3. 1 Pet. ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τοῦ
 4, 10. ὑμῶν περισσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ
 ἐκείνων περισσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα·
 τ Exod. 16, ὅπως γένηται ἰσότης, ὡς γέγραπται, Ὁ τὸ
 18. πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλατ-
 'τόνησε.'

Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν
 ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παρά-
 κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αἰθαί-
 ρητος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ' αὐ-
 τοῦ τὸν ἀδελφὸν, οὗ ὁ ἑπαινος ἐν τῷ εὐαγγελίῳ διὰ
 πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ χειρο-
 τονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν
 τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν

only made a collection at that time, but that the wish originated with themselves.

11. ἐκ τοῦ ἔχει. *In proportion to what you have.* Schmidius, Wolfius.

13. περισσευμα, subaudi γίνεται.

17. παράκλησιν. See ver. 6. (παρακαλέσαι.) *He has complied with my exhortation.*

18. ἀδελφόν. This is supposed to have been S. Luke by Origen, Jerom, Grotius, Capellus &c. and the words ἐν τῷ εὐαγγελίῳ have been supposed to allude to his Gospel. But they mean in the preaching of the gospel, as in x. 14. Phil. iv.

3, 15. Some have supposed Barnabas, and some Apollonius, or it may have been Silvanus.

19. χειροτονηθεὶς—συνέκδημος. This was true of Silvanus. See Acts xv. 40. Or perhaps it may mean, that this person was appointed by the Macedonian churches to accompany S. Paul to Judæa, (σὺν τῇ χάριτι ταύτῃ.) If so, he may have been one of the persons mentioned in Acts xx. 4. The Macedonians with S. Paul at Corinth were Sopater, Jason, Aristarchus, and Secundus. In Acts xix. 29. Caius and Aristarchus are called συνέκδημοι Παύλου, and Aristarchus accompanied S. Paul to Jerusalem.

- 20 αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν· στελ-
 λόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρό-
 21 τητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. ^απρονοοῦμε- ^α Rom. 12,
 νοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ^{17. Philipp,}
 22 ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ^{4, 8. 1 Pet.}
 ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπου- ^{2, 12.}
 δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει
 23 πολλῇ τῇ εἰς ὑμᾶς· εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
 καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστο-
 24 λοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς
 ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς
 αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 9* Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, πε- ^α 8, 4. Act.
 2 ρισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν. οἶδα γὰρ τὴν προ- ^{11, 29.}
 θυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ^{Rom. 15,}
 ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ^{26. 1 Cor.}
 3 ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς
 ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
 κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρε-
 4 σκευασμένοι ᾗτε, μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακε-

19. προθυμίαν ὑμῶν. Prob-
 ably ἡμῶν.

22. ἀδελφόν. This has been
 thought to be Silas, Apollos, or
 Erænetus. It might perhaps be
 Sosthenes, or another of the
 Macedonians mentioned in Acts
 xx. 4.

Ibid. πεποιθήσει. *Through the
 great confidence which he has in
 you.*

23. εἴτε ὑπὲρ Τίτου. *If any
 inquire concerning Titus.*

Ibid. ἀπόστολοι ἐκκλησιῶν.
Sent by the churches. This might

confirm the notion of the two
 persons being Macedonians.
 Epaphroditus is called *the apo-
 stle* of the Philippians in Phil. ii.
 25. i. e. he was sent by them.

24. καυχήσεως. See vii. 14.
 viii. 3, 24.

CHAP. IX.

2. ἀπὸ πέρυσι. See viii. 10.

3. ἀδελφούς. See viii. 18,
 22.

4. Μακεδόνες. The Macedo-
 nians, who accompanied him,
 are mentioned in Acts xx. 4.

δόνες, καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυνθώμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. ἀναγκαῖον οὖν ἡγήσαμένην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελημένην εὐλογίαν ὑμῶν ταύτην ἐτοιμὴν εἶναι, οὕτως ὡς εὐλογίαν, γίαν, καὶ μὴ ὥσπερ πλεονεξίαν. Ὁ τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θερίσει. Ἐκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. δυνατός δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ τοῦ μένει εἰς τὸν αἰῶνα. Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν χορηγῆσαι.

4. ὑποστάσει. Ὑπόστασις means something firm and stable, and here a firm confidence. Perhaps the words τῆς καυχήσεως are an interpolation. See xi. 17. Heb. iii. 14. xi. 1.

5. προκατηγγελημένην. The reading is probably προσηγγελημένην. Ibid. εὐλογίαν. This signifies generally a blessing: but S. Paul perhaps uses it here with reference to λογία, a collection: (1 Cor. xvi. 1.) and thus εὐλογία might mean a good, i. e. a liberal collection.

Ibid. καὶ μὴ ὥσπερ πλεονεξίαν. And not as if each person wished to have more than his neighbour.

6. Τοῦτο δὲ, i. e. λέγω. I mean to say. See 1 Cor. i. 12.

Ibid. ἐπ' εὐλογίας. *Bountifully, liberally.* See ver. 5.

8. περισσεῦσαι. To make to abound, as in Eph. i. 8. 1 Thess. iii. 12. God is able to make every act of liberality abound to yourselves: i. e. to repay you for it.

Ibid. αὐτάρκειαν. *Sufficiency.* The meaning is, That having a perfect sufficiency yourselves, you may be able to perform every good work abundantly.

9. δικαιοσύνη. The same Hebrew word is translated by δικαιοσύνη and ἐλεημοσύνη. See Matt. vi. 1.

10. Theophylact says of the words ἄρτον εἰς βρώσιν, that they come from Jeremiah: but I

- καὶ πληθύνει τὸν σπóρον ὑμῶν, καὶ αὐξήσαι τὰ
 11 γεννήματα τῆς δικαιοσύνης ὑμῶν. ἐν παντὶ πλουτι- ^{c 1, 11: 4,}
 ζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ^{15.}
 12 ἡμῶν εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λει-
 τουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα
 τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα
 13 διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, διὰ τῆς δοκιμῆς τῆς
 διακονίας ταύτης δοξάζοντες τὸν Θεόν, ἐπὶ τῇ ὑποταγῇ
 τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ
 15 τὴν υπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χά-
 ρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.
 Ι Ο ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς
 πρᾶσιμος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὅς κατὰ πρόσ-
 ωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς.
 2 δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἢ

know of no such passage. There may be allusion to Deut. xxviii.

12. Isaiah lv. 10. Hos. x. 12.

11. πλουτιζόμενοι. The construction is not very apparent. Some connect it with ἵνα περισσεύητε in v. 8. Palairer takes the sentence as unconnected, and as containing a separate precept, *In whatever manner you acquire riches, use them with all liberality.*

Ibid. δι' ἡμῶν. Administered or dispensed by us.

13. δοξάζοντες. It would more properly be δοξαζόντων. See Krebsius.

Ibid. ὑποταγῇ τῆς ὁμολογίας is the same as ὑποταγῇ ὁμολογούμενῃ, *professed or avowed obe-*

dience. See Luke xvi. 8. S. Paul says, that *other persons will be induced to glorify God for this instance of your obedience to the gospel, for this liberality in making a collection for them and all persons, and by offering prayers for you, while they long after you, on account of the gift of charity, which God has given you so exceedingly.* See viii. 1.

CHAP. X.

1. ὅς κατὰ πρόσωπον. This was said by his enemies. *Chrysostom.* They said, that he was humble when he was among them, but bold and severe when at a distance.

2. δέομαι. This is the same as παρακαλῶ in ver. 1. *I beseech*

λογίζομαι τολμήσαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς
ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ γὰρ περι-
πατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· ^d τὰ γάρ-
^{d Jer. 1, 10. Ephes. 6, 13, &c.} ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ
τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων· λογισμοὺς
καθαίρουντες καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς
γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα
εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἐτοιμῳ ἔχοντες
ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.

• 1 Cor. 14, 37. Ἐὰν κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθε·
ἐαντῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἅψ·
ἐαντοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς
12, 6: 13, 10. Χριστοῦ. Ἐάν τε γὰρ καὶ περισσώτερόν τι καυχώ-
σωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος
ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ

*you not to force me when pre-
sent to be bold with that confi-
dence, wherewith I reckon upon
shewing my courage to some who
reckon upon me as a man of
worldly principles.*

3. ἐν σαρκὶ is different from
κατὰ σάρκα. *Though my nature
is human, I do not carry on my
Christian warfare upon human
principles.* See xi. 18. Gal. ii.
20.

4. τῷ Θεῷ is considered by
some to be a superlative, (as in
Acts vii. 20.) *exceedingly pow-
erful.* Vorstius, Knatchbull.
Others understand it literally
through God, by the aid of God.
Beza, Raphael, Schmidius.

Ibid. ὀχυρωμάτων. There is
perhaps an allusion to the walls

of Jericho being thrown down
miraculously. Chrysostom ex-
plains ὀχυρώματα to mean τῶν
τῦφον τὸν Ἑλληνικόν, καὶ τῶν σι-
φισμάτων καὶ τῶν συλλογισμῶν τῶν
ἰσχυρῶν.

6. ὅταν πληρωθῇ. *As soon as
the major part of you have shewn
your obedience.*

7. Τὰ κατὰ πρόσωπον means
*the nature or character of any
one.* Raphael.

Ibid. Χριστοῦ at the end of
the verse is perhaps to be
omitted.

8. ἡμῶν after ὁ Κύριος is per-
haps to be omitted.

Ibid. οὐκ ἀσχυρήσομαι. Even
if I boast exceedingly of my
power, *I shall not be ashamed
by finding this power fail.*

- 9 αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
 10 διὰ τῶν ἐπιστολῶν. ὅτι αἱ μὲν ἐπιστολαί, φησι, βα-
 ρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθε-
 11 νῆς, καὶ ὁ λόγος ἐξουθενημένος. Τοῦτο λογιζέσθω ὁ
 τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπ-
 όντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
 12 Ὁὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς ^{ε 3,1:5,12.}
 τισὶ τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυ-
 τοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντας ἑαυτοὺς
 13 ἑαυτοῖς, οὐ συνιοῦσιν· ^h ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα ^{h 11,18:12, 5,6.}
 καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ
 ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ
 14 ὑμῶν· οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερ-
 εκτείνομεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν
 15 ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· ⁱ οὐκ εἰς τὰ ἄμετρα ^{1 Rom. 15, 20.}
 καυχώμενοι ἐν ἁλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες,
 αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῇ-

9. δόξω. The reading is probably *δοξάμεν*.

10. βαρεῖαι. See 1 Thess. ii. 6.

Ibid. ἀσθενής. See xii. 7. S. Paul is said to have been short by Chrysostom, Nicephorus, &c.

Ibid. λόγος is probably the style of speaking or reasoning. See xi. 6.

12. ἐγκρίναι. To reckon ourselves among. Elsner, Krebsius.

Ibid. ἀλλὰ αὐτοί. These words appear to relate to the opponents of S. Paul, who admired themselves. But if οὐ συνιοῦσιν ἡμεῖς δὲ is an interpolation, as it appears to be, then S. Paul is speaking of himself: But we

measuring ourselves by ourselves, and comparing ourselves with ourselves, will not boast of things which do not belong to us.

13. τὰ ἄμετρα. Things which have not been measured out to us. Lock, Schmidius, Fell. S. Paul uses μέτρον and κανὼν for the province or district which God had allotted for his preaching. The line, which bounded S. Paul's preaching, took in Corinth.

14. For we are not going beyond our bounds, as if our line did not reach to you: for we were the first to come even as far as you, preaching the gospel of Christ.

15. μεγαλυνθῆναι. But hoping,

ναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσεΐαν, εἰς τὰ
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτριᾳ

κατόνι εἰς τὰ ἔτοιμα καυχῆσασθαι. ^k Ὁ δὲ καυχώ-
μενος, ἐν Κυρίῳ καυχάσθω· ^l οὐ γὰρ ὁ ἑαυτὸν συν-
ιστῶν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συν-
ιστῇσιν.

^m ver. 16: ^m ὉΦΕΛΟΝ ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ·
5, 13: 12, 6. ἀλλὰ καὶ ἀνέχεσθέ μου. ζῆλῳ γὰρ ὑμᾶς Θεοῦ ζήλω
ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παρα-

ο Gen. 3, 4. στήσαι τῷ Χριστῷ· ὁ φοβούμαι δὲ μήπως ὡς ὁ ὄφ-
Joh. 8, 44. Εὐδαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθά-
τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν

p Gal. 1, 8. Χριστόν. ^p εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λα-
βάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐ
ἐδέξασθε, καλῶς ἠνείχεσθε. ^q Λογίζομαι γὰρ μετὰ

q 12, 11.
1 Cor. 15,
10. Gal. 2, 6. as your faith increases, to be en-
larged with respect to my line of
preaching: i. e. to have my line
extended. Perhaps ἐν ὑμῖν is to
be connected with αὐξανομένης.

16. eis τὰ ἔτοιμα. And not to
boast, within another man's line,
of things made ready to our
hand.

CHAP. XI.

2. ζῆλῳ. He uses the meta-
phor of jealousy, because he
speaks of presenting the church
as the bride of Christ. Bear
with me a little in speaking of
the affection which I have for
you: I may be allowed to speak
of it; for it is through my zeal
for God that I am jealous over
you: I have been anxious to pre-
sent you as a pure virgin to the
one husband, to whom I betrothed

you, even to Christ. Ἀρμύζω
to betrothe. See Raphael, *Eisete*

3. ἀπλότητος τῆς εἰς τὸν Χ-
στόν. The sincere affection which
you ought to have for Christ
and for him only. Perhaps α-
τῆς ἀγνότητος ought to be in-
serted after ἀπλότητος.

4. ὁ ἐρχόμενος. Any person
who comes to you after me.

Ibid. πνεῦμα ἕτερον. Other
greater spiritual gifts than those
which I have imparted.

Ibid. εὐαγγέλιον. A new or
better gospel.

Ibid. καλῶς ἠνείχεσθε. I
might have been right in bearing
with him.

5. There is an ellipse here.
But such is not the case: I
cannot say this of these other
teachers: for I conclude that

- 6 ὅστερ' ἐκείναι τῶν ὑπερλίαν ἀποστόλων. ἴει δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ
7 φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δω-
ρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν ;
8 ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς
9 τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς, καὶ ὅστε-
ρηθεις, οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά
μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μα-
κεδονίας· καὶ ἐν παντὶ ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα
10 καὶ τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ
καύχησις αὕτη οὐ σφραγίσεται εἰς ἐμὲ ἐν τοῖς κλί-
11 μασι τῆς Ἀχαΐας. διατί ; ὅτι οὐκ ἀγαπῶ ὑμᾶς ; ὁ
12 Θεὸς οἶδεν· ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν
ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶν-

my doctrine does not come short of that of the very greatest apostles.

6. ἰδιώτης. Xenophon applies this term to himself: ἐγὼ δὲ ἰδιώτης μὲν εἰμι . . . ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω . . . ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὁρθῶς ἐγνωσμένα ζητῶ λέγειν. ὀνόματα μὲν γὰρ οὐκ ἂν παιδεύσειαν, γινώμαι δὲ, εἰ καλῶς ἔχοιεν. *De Venat.* p. 787. So also Socrates, *apud Platon. Hip. min.* p. 235. S. Paul perhaps alludes to the simplicity of his language: see 1 Cor. i. 17. ii. 1: or to what was said of him by his opponents: see x. 10.

Ibid. ἐν παντί, i. e. τρόπῳ vel χρόνῳ.

Ibid. φανερωθέντες. He here means to include his companions as well as himself.

7. ταπεινῶν. By working with his own hands.

Ibid. ὑψωθῆτε, might be exalted in the favour of God.

8. κατενάρκησα. Jerom mentions this as a Cilician word. It is said to be taken from νάρκη, *torpedo*, a kind of fish, which produces numbness by the touch.

9. Compare Phil. iv. 15.

10. καύχησις. The boast of not having put the Corinthians to any expense. The best MSS. read φραγίσεται for σφραγίσεται, and the more natural construction would be τὸ στόμα μου οὐ φραγίσεται εἰς τὸ μὴ καυχᾶσθαι τὴν καύχησιν ταύτην.

11. The false teachers had said, that S. Paul did not suffer the Corinthians to support him, because he did not love them.

12. It seems also, that they

ται, εὐρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδο-
απόστολοι, ἐργάται δόλιοι, μετασχηματίζόμενοι εἰς
ἀποστόλους Χριστοῦ· καὶ οὐ θαυμαστόν· αὐτὸς γάρ

^x Philipp. 3, 19. ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· ¹οἱ

μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται
ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ

^y 12, 6.

ἔργα αὐτῶν. ¹Πάλιν λέγω, μή τις με δόξῃ ἄφρονα
εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ὡς
μικρόν τι καὶ γὰρ καυχῆσωμαι. ὁ λαλῶ, οὐ λαλῶ κατὰ
Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-

^z 10, 13: 12, 5, 6. Phil-
ipp. 3, 3, 4. τὴν σάρκα, καὶ γὰρ καυχῆσωμαι. ἡδέως γὰρ ἀνέχεσθε

τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἰ τις
ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἰ
τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. κατὰ

boasted of doing the same them-
selves, i. e. of not putting the
Corinthians to any expense.
S. Paul says, that he would
force them to keep to this, by
continuing to do so himself.
'Ἀφορμὴν' means the excuse,
which they really wanted, not-
withstanding their boast, for
being supported by the Co-
rinthians.

14. θαυμαστόν. Perhaps the
reading is θαῦμα.

16. Πάλιν λέγω. This does
not imply, that he had said the
same thing before; but it is
equivalent to, *I will now use
another argument*, (see xii. 19.)
He then says, *Let no one con-
sider this boasting as a sign of
weakness; but if you do, then
bear with me as a weak person*,
or

δὲ μήγε see Matt. vi. 1. Δέξασθε
is used for *bear with me*.
Plutarch, δέξασθε ἡμᾶς, ἔφη,
ὅπως οὐ συνάγετε τὰς ὀφρὶς σκε-
πεῖτε. *De Orac. Defect.* p. 412.

17. You may now, if you
please, suppose me to be speak-
ing, not by inspiration, but as
a weak and foolish man. *For
simplicity*, see ix. 4.

18. See x. 3.

19. ἀφρόνων. This is said
with reference to ver. 16. *Even
if you suppose me to be weak,
you may bear with my boasting
because you have borne with other
persons who are weak.*

20. λαμβάνει. *Questum* for
Gataker, Elsner.

Ibid. ἐπαίρεται. *Raise him-
against you in wrath.* M.
knight.

For εἰ

- ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ δ' αὖ
 22 τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γώ. ^b Ἐ- ^b Act. 22, 3.
 βραῦοι εἰσι; καὶ γώ· Ἰσραηλίται εἰσι; καὶ γώ· σπέρμα ^{11.} Rom. 11, 1.
 23 Ἀβραάμ εἰσι; καὶ γώ· ^c διάκονοι Χριστοῦ εἰσι; παρα- ^c 6, 4. Act.
 φρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ^{9, 16: 21,}
 ἐν πληγαῖς υπερβαλλόντως, ἐν φυλακαῖς περισσοτέ- ^{11. 1 Cor.}
 24 ρως, ἐν θανάτοις πολλάκις. ^d ὑπὸ Ἰουδαίων πεντάκις ^d Deut. 25,
 25 τεσσαράκοντα παρὰ μίαν ἔλαβον, ^e τρὶς ἐρράβδισθην, ^e Act. 14,
 ἅπαξ ἐλιθάσθην, τρὶς ἐνανάγησα, νυχθήμερον ἐν τῷ ^{19: 16, 22}
 26 βυθῷ πεποίηκα· ὁδοιπορίας πολλάκις· κινδύνους πο-
 ταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύ-
 νους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ,
 27 κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις· ἐν
 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ
 καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμ-

21. *I am now speaking to my own disparagement, as supposing that I am weak.* For ὡς ὅτι see v. 19.

23. φυλακαῖς. Clement in his Epistle speaks of S. Paul ἐπτάκις δέσμη φορέσας. c. 5. Only one imprisonment, that at Philippi, Acts xvi. 23, is mentioned before the date of this Epistle. See pref. to Ep. to Titus. An imprisonment seems to be alluded to in Rom. xvi. 7.

24. πεντάκις. None of these are mentioned in the Acts.

Ibid. παρὰ μίαν, sc. πληγὴν. The punishment of whipping was not to exceed forty stripes, Deut. xxv. 3: and as the whip was made of three thongs, they never gave more than thirteen blows, which made thirty-nine

stripes. (See Josephus, *Antiq.* IV. 8, 21.) S. Paul says ὑπὸ Ἰουδαίων, because Jews had a right to punish Jews, and therefore he did not plead his Roman citizenship. *Biscoe*, p. 246.

25. τρὶς ἐρράβδισθην. One of these is mentioned, that at Philippi, Acts xvi. 23.

Ibid. ἅπαξ. At Lystra, Acts xiv. 19.

Ibid. τρὶς ἐνανάγησα. None of these are mentioned in the Acts. See pref. to Ep. to Titus.

Ibid. πεποίηκα. So Cicero, *Apameæ quinque dies morati — Iconii decem fecimus.* Ad Att. V. 20.

26. ἐκ γένους. *A popularibus meis.* Gal. i. 14.

- ^f Act. 20, 18, &c. νότηι. ⁱ χωρὶς τῶν παρεκτός, ἡ ἐπισύστασις μου ἦ·
^g 1 Cor. 8, 13: 9, 22. καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν· ^h τίς
^h 12, 5. ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
ⁱ 1, 23. ἐγὼ πυροῦμαι; ^h εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας
^j Rom. 1, 9: 9, 1. Gal. 1, 20. Philipp. 1, 8. μου καυχήσομαι. ⁱ Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
^k 1 Thess. 2, 5. αἰῶνας, ὅτι οὐ ψεύδομαι· ^k ἐν Δαμασκῷ ὁ ἐθνάρχης
^l Act. 9, 24. Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πό-
 λιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάτι
 ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας
 αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι
¹ Act. 9, 3: 22, 17. γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. ¹ οὐδὲ
¹ Cor. 15, 8. ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, (εἴτε
 ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ

28. τῶν παρεκτός. *Beside the things which I have omitted.* Chrysostom, Wolf. *Beside these external inconveniences.* Raphel.

Ibid. ἐπισύστασις is the act of many things pressing at once upon a person: but many MSS. read ἐπίστασις.

29. This is to shew the great interest which he took in all the churches. *Who among my converts is suffering from any infirmity, and I do not partake of his sufferings? Who is perverted or misled in his Christian principles, and I burn not with grief and with zeal to recover him?*

30. ἀσθενείας is here used for sufferings.

31. Most MSS. read Κυρίου Ἰησοῦ οἶδεν.

32. ἐθνάρχης is a person appointed by another to govern a country.

Ibid. Ἀρέτα. Aretas was king of Arabia Petraea, and Herod Antipas married his daughter. When Herod took his brother Philip's wife, the daughter of Aretas left him and fled to her father, who made war upon Herod. He totally defeated him in battle, and it was probably then that he got possession of Damascus.

CHAP. XII.

1. We perhaps ought to read καυχᾶσθαι δέ, and omit γὰρ αὐτὸς ἐλεύσομαι.

Ibid. ἀποκαλύψεις. See Acts xviii. 9. xxii. 17. xxiii. 11. Gal. ii. 2.

2. ἐν Χριστῷ. *A Christian.* See v. 17. That he meant himself, is plain from ver. 6, 7.

Ibid. δεκατεσσάρων. About the year 38, while he was in Cilicia. See Acts ix. 30. xi. 25.

οἶδα, ὁ Θεὸς οἶδεν,) ἀρπαγέντα τὸν τοιοῦτον ἕως
 3 τρίτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,
 (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ
 4 Θεὸς οἶδεν,) ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκου-
 σεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἑμαυτοῦ ^m 11, 30.
 6 οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ⁿ ἐὰν ⁿ 10, 8: 11,
 γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλή- ¹⁶
 θειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμέ λογίση-
 ται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τὸ ἐξ ἐμοῦ.
 7 ° Καὶ τῇ υπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπερ- ^o Job. 2, 6.
 αῖρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν
 8 ἵνα με κολαφίσῃ, ἵνα μὴ υπεραίρωμαι. ὑπὲρ τούτου
 τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ·
 9 καὶ εἰρηκέ μοι, “ Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύ-

Ibid. τρίτου οὐρανοῦ. The Jews are said to have spoken of three heavens: 1. the air, in which the birds fly; 2. the sky, in which the stars are; 3. the heaven, or abode of God.

3. Some persons have believed that two distinct raptures are mentioned by S. Paul. Bull, Whitby.

4. παράδεισον. This was the term used by the Jews for the place of departed souls; and was supposed by many of the Fathers to be different from the third heaven. See Luke xxiii. 43.

Ibid. ἄρρητα. Either, such as S. Paul could not relate; or, such as no man could have spoken.

Ibid. ἐξόν. Non licet, pro non potest. Origen, Raphael.

6. βλέπει and ἀκούει perhaps

relate to what is said in x. 10, τι after ἀκούει is omitted in many MSS.

7. σκόλοψ. The most probable opinion seems to be, that S. Paul alluded to some bodily infirmity, which affected his appearance. See Bull, Sermon V. Sherlock, Whitby, Barrington, Benson, &c. Tertullian and Jerome preserve a tradition of his having a pain in his head. He alludes to the same infirmity in x. 10. 1 Cor. ii. 3. Gal. iv. 13. ἵνα μὴ υπεραίρωμαι at the end of the verse is perhaps an interpolation.

Ib. Σατᾶν. For diseases being sent by evil spirits, see Matt. x. 1. Luke xiii. 16.

8. τὸν Κύριον means Christ: see ver. 9.

9. Most MSS. read ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελείται.

- “ναμὶς μου ἐν ἀσθενείᾳ τελειοῦται.” Ἡδιστα οὐν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμέ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. ^{p 11, 1, 5.} Ὡς γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ’ ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.
- ^{q 4, 2: 6, 4: 11, 6.} Ἐὰν μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθῃ ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ ^{r 11, 9. 1 Cor. 9, 12.} δυνάμεσι. τί γὰρ ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν;
- ^{s 13, 1. Act. 20, 33.} χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ἴδου, τρίτος· ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ’ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ’ ὁ ^{t 1, 6. Col. 1, 24. 2 Tim. 2, 10.} γονεὺς τοῖς τέκνοις· ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι. Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ’ ὑπάρχων παν-

10. See vi. 4.

Ibid. *δυνατός*, by the power of working miracles, and the gifts of the Spirit.

11. *καυχώμενος* is probably an interpolation.

12. *ἐν* is probably to be omitted before *σημείοις*.

14. *τρίτον*. See xiii. 1. S. Paul had only visited Corinth once before, Acts xviii. 1, unless he also touched there in his way to Crete: (See note to 1 Cor. xvi.

7.) but he may mean in this place, *This is the third time I have been ready to come to you*. Paley. See i. 15. xiii. 2. We are

perhaps to read *τοῦτο* after *τρίτον*, and omit *ὑμῶν* after *καταναρκήσω*.

15. *καὶ* before *περισσότερον* may perhaps be omitted.

16. Ἔστω. He now supposes the adverse party to say, *But so: you have not burdened the Corinthians: but you have acted thus with some crafty view.*

- 17 οὐργος, δόλω ὑμᾶς ἔλαβον. ^aμή τινα ὄν ἀπέσταλκα ^a 7, 2.
- 18 πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ²παρεκά- ^x 8, 6, 16,
 λεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ^{18, 22.}
 ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι
 περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἔχνεσι;
- 19 ¹Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώ- ⁷ 5, 12.
 πιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,
 20 ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ²φοβοῦμαι γάρ, ^x 10, 2: 13,
 μή πως ἐλθὼν οὐχ οἶους θέλω εὐρω ὑμᾶς, καὶ γὰρ ^{2, 10. 1 Cor.}
 ρεθῶ ὑμῖν οἶον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί,
 ἐριθείαι, καταλαliai, ψιθυρισμοὶ, φυσιώσεις, ἀκατα-
 21 στασίαι· μή πάλιν ἐλθόντά με ταπεινώσῃ ὁ Θεός μου
 πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκό-
 των, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
 πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.
- 3 ^bΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στό- ^b 12, 14.
 ματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ^{Num. 35,}
^{30. Deut.}
 2 ^cπροεῖρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ^{17, 6: 19,}
 ἀπὼν νῦν γράφω, τοῖς προσημαρτηκόσι καὶ τοῖς λοι- ^{15. Matt.}
 ποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· ^{18, 16. Joh.}
^{8, 17. Heb.}
 3 ^dἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ^{10, 28.}
^c 12, 21. ^d Matt. 10,
 20.

18. Τίτον. This Epistle was carried by Titus. See viii. 16.

Ibid. ἀδελφόν. See viii. 18.

22.

19. Πάλιν. See note at xi.

16. but most MSS. read πάλαι.

Ibid. τοῦ Θεοῦ ἐν Χριστῷ. This may mean, *God who is in Christ*. See ii. 17. v. 19. Rom. vi. 11. Eph. iv. 32. Phil. iii. 14. Col. iii. 3.

21. ταπεινώσῃ, by shame and grief. Most MSS. read μὴ πάλιν

λιν ἐλθόντος μου ταπεινώσῃ με.

CHAP. XIII.

1. Τρίτον. See note at xii.

14.

2. γράφω is probably an interpolation.

3. The false teachers had questioned the inspiration of S. Paul. He now reminds them of the proofs which he had given of it by working miracles among them; and tells them in v. 5, to examine themselves, whether they had proof of

^e Philipp. 2, 7, 8. ¹ Pet. 3, 18. ὅς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως

Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζή-
^f 1 Cor. 11, 28. σόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. ἑαυ-
 28. τούς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμά-
 ζετε· ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χρισ-
 τὸς ἐν ὑμῖν ἐστίν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ
 ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὐχο-
 μαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν,
 οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ
 καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυ-
 νάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀλη-
 θείας. ^g χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ
^h 2, 3; 10, 2. δυνατοὶ ᾗτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κα-
 8: 12, 20, 21. ¹ Cor. 4, 21. τάρτισιν. ^b διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὰ

Christ being in them by mira-
 culous gifts.

3. δυνατεῖ, *shews his power by the miracles which he enables me to work.*

4. This is inserted to shew, that it was Christ who gave miraculous power to the apostles. Ἐξ ἀσθενείας means, *the weakness of human nature which he had assumed*, as in 1 Pet. iii. 18. and therefore ἐκ δυνάμεως Θεοῦ may mean, *the divine nature which was in him*. Εἰ before ἐσταυρώθη is perhaps an interpolation.

Ibid. ἀσθενοῦμεν — ζήσόμεθα. *Though I appear subject to weakness, (see xii. 7.) I will shew myself to be strong by the works which I shall do among you.*

5. πειράζετε—δοκιμάζετε. He wishes them to see, whether

they still possessed the spiritual gifts which he had imparted to them: *do you not know by these proofs, that Jesus Christ dwells in you? unless indeed ye are destitute of these proofs.*

6. ἀδόκιμοι here and in ver. 5. means, *without proof of divine power.*

7. *I pray that I may not be obliged to inflict any evil on you; or, that you may not do any evil; I do not want to give proofs of my power by punishing you.* The reading is perhaps εὐχόμεθα.

8. For if you do well, I cannot exercise my power against you: there will be no need of it.

9. ἀσθενῶμεν. *When we are not obliged to give proofs of our power.*

Ibid. κατάρτισιν. See 1 Cor. i. 10.

μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

- ¹¹ Ἰ Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακα-¹ Rom. 12,
 λείσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ^{16, 18: 15,}
¹² ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.^κ Ἀσπάσασθε ^{5. 1 Cor. 1,}
¹³ ἀλλήλους ἐν ἀγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ^{10. Philipp.}
 ἅγιοι πάντες. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χρισ- ^{2, 2: 3, 15,}
 τοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου ^{16. 1 Pet. 3,}
 πνεύματος μετὰ πάντων ὑμῶν. ἀμήν. ^{8. Heb. 12,}

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων
 τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

^{14.}
^κ Rom. 16,
^{16. 1 Cor.}
^{16, 20.}
^{1 Thess. 5,}
^{26. 1 Pet.}
^{5, 14.}

EPISTLE TO THE GALATIANS.

I conceive this Epistle to have been written from Ephesus, during S. Paul's long residence there, which began in the end of 48, and lasted till the middle of 52. (See Preface to *Ep. c. Titum*.) It was perhaps written at the beginning of 52. S. Paul had visited Galatia for the first time in 46; (Acts xvi. 6.) for the second in 48, (Acts xviii. 23.) He had met with a most favourable reception there: (Gal. iv. 13—15.) but after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against S. Paul, by calling in question his authority as an apostle; and to have taught them, that it was necessary for them to observe the Law of Moses. S. Paul, at the beginning of this Epistle, proves his authority as an apostle, by shewing that he received it direct from God; and he then exposes the inefficacy and the fatal consequence of looking for justification by the Law of Moses.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

- 1^ο ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ^{m ver. 11,}
ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς 3. ^{12. Tit. 1,}
- 2^η τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ ^{Act. 2, 24,}
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. ^{32: 3, 15; 4,}
- 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ^{10: 10, 40:}
4 ἡμῶν Ἰησοῦ Χριστοῦ, ° τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ^{13, 30, 34:}
ἀμαρτιῶν ἡμῶν, ὥπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶ- ^{17, 31.}
τος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ ^{Rom. 4, 24:}
5 πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ^{8, 11. 1 Cor.}
ἀμήν. ^{6, 14: 15,}
6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε, ἀπὸ τοῦ ^{15. 2 Cor. 4,}
^{14. Eph. 1,}
^{20. Col. 2,}
^{12. 1 Thess.}
^{1, 10. Heb.}
^{13, 20.}
^{0 2, 20.}
^{Matt 20,}
^{28. Eph. 5,}
^{2. Tit. 2, 14.}
^{Heb. 9, 14.}

CHAP. I.

1. ἀπ' ἀνθρώπων is used with reference to the word ἀπόστολος. S. Paul was not sent, i. e. did not receive his commission, from any man, οὐδὲ δι' ἀνθρώπου, nor by the agency or mediation or interest of any man. This is confirmed by Acts xiv. 26. which shews, that S. Paul was not sent by the brethren at Antioch. Origen observes, that this verse is a proof of the di-

vinity of Christ. Vol. IV. p. 690.

4. αἰῶνος. Αἰὼν is a long period of time. (See Tit. i. 2.) It here means the period which marks the present state of things in the world, i. e. this world as opposed to a future and heavenly state. See Rom. xii. 2. Luke xx. 34. 1 Cor. i. 20. ii. 6.

6. οὕτω ταχέως. Some have thought from these words, that

καλέσωντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγ-
 γέλιον· ^{p Act. 15, 1.} ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ τα-
^{2 Cor. 11, 4.} ράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγ-
 γέλιον τοῦ Χριστοῦ. ^{q 1 Cor. 16, 22.} Ἄλλα καὶ ἐὰν ἡμεῖς ἡ ἀγγελία
 ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν παρ' ὃ εὐηγγελισά-
^{r Apoc. 22, 18.} μεθα ὑμῖν, ἀνάθεμα ἔστω· ὥς προειρήκαμεν, καὶ
 ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ
^{s 1 Thess. 2, 4. Jac. 4, 4.} παρελάβετε, ἀνάθεμα ἔστω. Ἄρτι γὰρ ἀνθρώπους
 πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ
 γὰρ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ αὐ-
 ἡμην.

^{t ver. 1.} Ἔγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐ-
^{1 Cor. 15, 1, 3.}

the Epistle was written very shortly after one of S. Paul's visits to Galatia. But this is not necessary. If the Galatians had been *quickly and suddenly* led away by the false teachers, the words οὕτω ταχέως might have been used. See 1 Tim. v. 22. Luke xviii. 8.

6. τοῦ καλέσωντος. S. Paul is supposed to mean himself by Chandler, Macknight, Wall, Olearius: but Wolfius refers the expression to God, which agrees better with the language of the Epistles. See v. 8.

Ibid. χάριτι Χριστοῦ. The latter word is perhaps an interpolation.

7. ὁ οὐκ ἔστιν ἄλλο. The false teachers wished to join the Law and the Gospel, and told the Galatians, that this was the real gospel, to which they were called. S. Paul says, that this is not the gospel at all, and therefore corrects himself in having spoken of it as *another gospel*.

Ibid. εἰ μὴ is here used for ἄλλα, as in Matt. xii. 4. Luke iv. 27. 1 Cor. vii. 17. Rev. ix. 4.

8. παρ' ὃ is generally rendered *contrary to what*: Whitby prefers *beside what*.

Ibid. ἀνάθεμα and ἀνάθεμα mean properly *something set apart*: but ἀνάθεμα is generally taken in a good sense for a *votive offering*, or *thing consecrated*; ἀνάθεμα in a bad sense for a *thing devoted to curses*. See Rom. ix. 3. 1 Cor. xvi. 22.

10. πείθω is the same as *πειθώ* ἀρέσκειν, and S. Paul means to say, I have used this strong expression, which will perhaps give offence: but I must use it; for *am I seeking to please men or God?* if I sought to please men, I should perhaps support these false doctrines of the Jewish Christians: but my duty to God, and to Christ, whose servant I am, forbids me. See Krebsius, Elsner.

11. Read γνωρίζω γάρ.

- αγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον·
 12^a οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε^a Ephes. 3,
 ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.³
 13^x Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ^x Act. 8, 3:
 Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλη- 26, 9. Phi-
 14 σίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον^lipp. 3, 6.
 ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ
 γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πα-
 15 τρικῶν μου παραδόσεων. Ὃτε δὲ εὐδόκησεν ὁ Θεὸς^γ Act. 9, 15:
 ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας^{13, 2.}
 16 διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ^{9, 1: 22, 4:}
 ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,^{2, 8. Matt.}
 17 εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀν-^{16, 17.}
 ἦλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστό-^{2 Cor. 4, 6.}
 λους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπ-^{Ephes. 3, 8.}
 18 ἔστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία^a Act. 9, 26.
 ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπ-

Ibid. κατὰ ἄνθρωπον. This is still in connexion with ver. 10. My gospel has no reference to human wishes and opinions.

12. ἀποκαλύψεως. S. Paul was probably instructed in the gospel during his residence in Arabia, ver. 17. He was in the habit of receiving revelations afterwards; see Acts xxii. 17. Gal. ii. 2. 2 Cor. xii. 2, 7. Eph. iii. 3.

14. παραδόσεων. Compare Acts xxii. 3. xxvi. 5.

15. ὁ Θεός is probably an interpolation.

16. σαρκὶ καὶ αἵματι. Compare Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12. Heb. ii. 14. S. Paul therefore was not in-

structed by Ananias.

17. Ἀραβίαν. See note at Acts ix. 19.

Ibid. πάλιν. In the third year after his conversion, as is expressed in the next verse.

18. ἱστορῆσαι implies a visit made with the wish to see something extraordinary. Plutarch speaks of the parents of Cicero's schoolfellows coming to the school, *ἵψει βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνουμένην αὐτοῦ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ἱστορῆσαι*, p. 861. If the conversion of Cornelius happened as early as A. D. 32, (see note at Acts ix. 32.) it may have been in consequence of this, that S. Paul wished to

^b Marc. 6, 3. ἔμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ^b ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφόν·

^c Rom. 1, 9. τοῦ Κυρίου. ^c ἃ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. ^d Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐ-

^e Act. 15, 2. πόρθει· καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. ^e Ἐπειτα δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, ^f μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. ^g Ἀλλ'

^f Philipp. 2, 16.

^g Act. 16, 3.

ⁱ Cor. 9, 21.

confer with S. Peter, and to inform him of his own revelations concerning the conversion of the Gentiles.

19. Ἰάκωβον. This was James, the bishop of Jerusalem. See note at Acts xii. 17. He was probably not one of the twelve apostles; though he seems to be called an apostle here, as Barnabas and some others were; or *εἰ μὴ* may be used for *ἀλλὰ*, as in ver. 7.

21. Compare Acts ix. 26—30. xxii. 17—21.

23. εὐαγγελίζεται. This seems to shew, that S. Paul preached the gospel while he was in Cilicia. See Acts xv. 23, 41.

CHAP. II.

1. διὰ δεκατεσσάρων ἐτῶν may mean, in the fourteenth year: see Matt. xxvi. 61. Mark xiv. 58. This is the journey mentioned in Acts xv. after S. Paul's

first journey, when the council was held at Jerusalem, A. D. 47. Πάλιν does not mean the next time: for he was at Jerusalem in 44, (Acts xi. 30.) but on another occasion.

Ibid. Τίτον. See Titus i. 4.

2. ἀνεθέμην. Compare Acts xv. 4, 12.

Ibid. τοῖς δοκοῦσι. The sense as τῶν δοκούντων εἶναι τι in ver. 6, and δοκοῦντες στίλοι εἶναι in ver. 9. It means the apostles who were then at Jerusalem, and the chief persons in the church there. Herodian writes καὶ πρῶτον μὲν τῆς συγκλήτου ἀνελθὼν τοὺς δοκοῦντας καὶ ἡλικία σπουδαστάς τε καὶ βίαν σφροδιστάς τε τοὺς ἑκαίδεκα ἐπελίζωντο, VI. 1. See note at 1 Cor. i. 28.

Ibid. εἰς κενὸν τρέχω. The metaphor is taken from a person exercising or practising himself in running without any

οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἑλλήν ὢν, ἡναγκάσθη περι-
 4 τμηθῆναι· ^h διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, ^h Act. 15,
 οἷτινες παρεισήλθον κατασκοπῆσαι τὴν ἐλευθερίαν ²⁴
 ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς κατα-
 5 δουλώσωσιν· οἷς οὐδὲ πρὸς ὥραν ἔξαμεν τῇ ὑπο-
 ταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς
 6 ὑμᾶς. ⁱ Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοί ποτε ⁱ Deut. 10,
 ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου ^{17. 2 Par.}
 οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδέν προσανέ- ^{19. 7. Job.}
 7 θεντο, ^k ἀλλὰ τὸυναντίον, ἰδόντες ὅτι πεπίστευμαι ^{34. 19.}
 εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περι- ^{Act. 10, 34.}
 8 τομῆς· (^l ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς ^{Rom. 2, 11.}
 9 περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·) καὶ γνόν- ^{Ephes. 6, 9.}
 τες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς ^{Col. 3, 25.}
 καὶ Ἰωάννης, οἱ δοκούντες στύλοι εἶναι, δεξιὰς ἔδω- ^{1 Pet. 1, 17.}
 καν ἐμοὶ καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ^k Act. 13,
 46. Rom.
 11, 13.
 1 Tim. 2, 7.
 2 Tim. 1, 11.
 1, 16.
 Act. 9, 15:
 13, 2: 22,
 21. Ephes.
 3, 8.

particular object. Menander writes, ἀπὸ ἀβουλος εἰς κένον μοχθεῖ τρέχων. See 1 Cor. ix. 26.

4. διὰ δὲ τοὺς. And this was done, i. e. I refused to have Titus circumcised, on account of the false brethren who introduced themselves into our meetings.

5. τῇ ὑποταγῇ, by submitting to them.

Ibid. ἀλήθεια. See 14. iii. 1. v. 7. S. Paul's was the true gospel, which proclaimed faith in Christ as sufficient.

6. The sentence seems to be imperfect after εἶναί τι. Grotius says, that S. Paul meant to add οὐδὲν προσελαβόμεν, but that altering the form, and repeating οἱ δοκούντες, he says οὐδὲν προσανέθεντο. Hombergius thinks that the sentence is com-

plete, and interprets ἀπὸ τῶν δοκούντων οὐδέν μοι διαφέρει, there is no difference between me and them. Elsner interprets it, I have nothing to do with what these persons may be. But I should rather agree with Grotius.

9. James is mentioned first, as being bishop of Jerusalem: see note at Acts xii. 17. Peter and John were probably the only apostles now in Jerusalem: see note at Acts ix. 32. Eusebius speaks of some persons maintaining Cephas to be a different person from Peter, and one of the seventy disciples. H. E. I. 12. The notion is defended by Harduin, Op. Select. p. 921, but it seems untenable.

^m Act. 24, ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ^m μόνον τῶν πτω-
 17. Rom.
 15, 25. χῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο
 1 Cor. 16, 1.
 2 Cor. 8, 1: ποιῆσαι. Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ
 9, 1.

πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
 πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν
 ἔθνων συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφ-
 ὠρίζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε

ⁿ Act. 10, καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ⁿ Ἄλλ.
 28.

10. ὃ καὶ ἐσπούδασα. Schmi-
 dius interprets it, *which I had
 also been anxious to do before* :
 and such was the fact ; see
 Acts xi. 30 : but I should ra-
 ther render it, *wherefore I have
 been anxious to do this same
 thing* ; or, *which is the very thing
 that I have been anxious to ef-
 fect* : and this perhaps con-
 firms the date assigned to the
 Epistle : for when S. Paul left
 Ephesus in 52, he intended to
 go to Jerusalem with contribu-
 tions : see Rom. xv. 25. 1 Cor.
 xvi. 1—3. Acts xxiv. 17. It is
 probable, that the continued
 famine caused the apostles at
 Jerusalem to make this request
 to S. Paul. Pyle renders it, *a
 thing I was very ready to do*.

11. Πέτρος. The true read-
 ing is probably Κηφᾶς.

Ibid. Ἀντιόχειαν. This visit
 of Peter to Antioch is not men-
 tioned in the Acts. It proba-
 bly took place, A. D. 46, after
 S. Paul's return from the coun-
 cil, and before his second jour-
 ney. Mark perhaps accompa-
 nied him. See Acts xv. 37.

Ibid. κατὰ πρόσωπον is said to

mean *secundum speciem*, in ap-
 pearance or pretence, by Chry-
 ostom and Jerom : but the
 usual interpretation of *openly*,
publicly, is supported by Elzev.
 Raphel, Krebsius. In Deut. vi.
 24. we have οὐκ ἀντιστήσεται ἐ-
 δεῖς κατὰ πρόσωπόν σου : and a
 Xenophon κατὰ πρόσωπον ἐν-
 τιούσθαι. *Cyrop.* IV. p. 90.

Ibid. κατεγνωσμένος ἦν, he
 served to be condemned.

12. ἀπὸ Ἰακώβου. This does
 not imply that James sent the
 men, or that he agreed with
 them. They may perhaps have
 pretended this ; or it may merely
 mean, that they came from the
 church at Jerusalem, of which
 James was the head.

Ibid. ἀφώριζεν. We are to
 suppose that these persons
 again raised the question, which
 had been settled at the coun-
 cil, or wished to bind the Gen-
 tiles by the Law of Moses. They
 only declined eating with them,
 which they need not have done,
 because the decree of the coun-
 cil had provided against the
 Gentiles offending the Jews at
 their meals. See note at Acts vi.

ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
 εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, “Εἰ
 “σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰου-
 15 “δαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;” Ἡμεῖς
 6 φῦσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, ^{ρ 3, 11.} εἰδό-
^{Psal. 143, 2.}
^{Rom. 1, 17:}
^{3, 20, 28.}
 7 τες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, εἰὰν
 μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χρι-
 στὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πί-
 στεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ
 7 δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. εἰ δὲ ζη-
 τοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ
 ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ
 8 γένοιτο. εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,

14. Some have continued S. Paul's address to S. Peter to ver. 21; but I should confine it to ver. 14, as Vater has done.

15. ἁμαρτωλοί. Elsner and Schmidius connect this with Ἰουδαῖοι, and not merely with ἐξ ἐθνῶν. The sense seems to be this. He had blamed S. Peter for obliging the Gentiles to follow the Law of Moses; and then he continues, We who are Jews by birth, and not Gentiles, and therefore used to the Law of Moses, yet being guilty of sin, and knowing that men are not justified from sin by the Law, but by faith in Christ, we have accordingly believed in Christ, and not trusted to the Law. For εἰὰν μὴ see note at i. 7.

16. οὐ — πᾶσα σὰρξ is the same as οὐδεμία σὰρξ. See Matt. xii. 25.

17. ζητοῦντες δικαιωθῆναι, while
 VOL. II.

we think that we have been justified, or, while we seek to maintain our justification. For δικαιωθῆναι implying that justification is a thing past, see Rom. v. 1.

Ibid. ἁμαρτωλοί. A person, who is justified by faith in Christ, is freed from sin: but if he seeks for further justification by the Law, he acknowledges himself to be still a sinner. S. Paul therefore asks, *If, while we think that we were justified through Christ, we are discovered to be still in our sins by having recourse to the expiations of the Law, will Christ be the minister* (i. e. will he administer spiritual benefit) *to persons who are still in their sins? Certainly not.* That this is the true meaning of ἁμαρτωλοὶ, appears from the next verse.

18. ἃ κατέλυσα, the ceremonies of the Law, which I once

^r Rom. 6, 11, 14: 7, 4, 6: 8, 2: 14, 7, &c. ² Cor. 5, 15. ¹ Thess. 5, 10. ² 1, 4: 5, 24: 6, 14. ^{Rom.} 6, 6. ^{Eph.} 5, 2. ^{Tit.} 2, 14. ^t Heb. 7, 11. παραβάτην ἑμαυτὸν συνίστημι. Ἔγὼ γὰρ διὰ νόμου νόμφ ἀπέθανον, ἵνα Θεῷ ζῇσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ αὐτοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

^u 5, 7. ὦ ἄΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς

believed to have no effect in saving me from sin, viz. when I embraced the gospel.

19. νόμφ, not to the Law, but by the Law. The Law denounces death: and if it were not for the Law, i. e. for positive ordinances, the sinner would not be condemned to death. See Rom. iii. 20. iv. 15. v. 13. vii. 7. 1 Cor. xv. 56. S. Paul therefore says, *In consequence of the Law I was condemned to death by the Law, that I might be restored to life by God.* The only consequence of the Law is, that I became subject to the sentence of death; from which there was no escape: but I am restored to life by the mercy of God, who accepts my faith in Christ. This construction of the dative may be seen in Rom. vi. 2, 10, 11. viii. 24. 2 Cor. v. 15. x. 4. Gal. v. 25. Eph. ii. 1. iv. 23. 1 Pet. ii. 24. iii. 18. iv. 6.

20. Χριστῷ συνεσταύρωμαι. Christ submitted to the sentence of the Law, and died: and whoever has faith in his

death, is said figuratively *have died with him*, and so have paid the penalty of the Law. He then rises again, not such as he was before, person condemned for sin: a new creature, and freed from the guilt of sin, by faith in Christ.

Ibid. ὁ δὲ νῦν ζῶ κ. τ. λ. Speaking figuratively, I died in Christ, and rose again: but with respect to my actual living body, I must shew that I have faith in the death of Christ, and not look for any other justification by the Law.

21. οὐκ ἀθετῶ. I am not to destroy the effect of the grace of God.

CHAP. III.

1. Ἀνόητοι. Callimachus of the Galatians ἀφρονι φησὶ, Delum. 184. Themistius speaks of their eagerly following a philosopher: *Orat.* XXIII. 299: and Strabo says, πεισθέντες δὲ εὐμαρὸς ἐκείνου πρὸς τὸ χρήσιμον. IV. p. 10. This, however, was not as a censure.

Ibid. The words τῇ ἀλήθειᾳ

- ² Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. ^a τοῦτο ^x Act. 2, 38.
μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ ^{8, 15: 15, 8.}
³ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνότηοί
ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε;
⁴ ⁵ τὰ αὐτὰ ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. ὁ οὖν ἐπὶ- ⁷ 2 Joh. 8.
χορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν
⁶ ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; ^a καθὼς ^x Gen. 15, 6.
Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς ^{3.} Rom. 4, 3.
⁷ δικαιοσύνην. ^a γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὐ- ^a Rom. 4,
⁸ τοὶ εἰσιν υἱοὶ Ἀβραάμ. ^b προῖδούσα δὲ ἡ γραφὴ ὅτι ^b Gen. 12, 3;
ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προευηγγελίστατο ^{18, 18: 22,}
^{18: 26, 4.}
^{Act. 3, 25.}

μὴ πείθεσθαι are perhaps an interpolation.

Ibid. οἷς κατ' ὀφθαλμούς. *Who had the crucifixion of Jesus Christ clearly set before you in description.* He means to say, that the importance of believing in the death of Christ had been fully explained to them.

2. τὸ πνεῦμα. He appeals to the gifts of the Spirit, which they had received; and asks, whether it was in consequence of their obedience to the Law, or of their having faith in the doctrines which they heard, ἀκοῆς πίστεως. See 1 Thess. ii. 13, where λόγον ἀκοῆς is the same as λόγον ἀκουόμενον. Rom. x. 17.

3. ἐναρξάμενοι and ἐπιτελείσθε are said by Al. Morus to be metaphors taken from the mysteries: but Wolfius refers them to the games. *Having been prepared for the course by the spiritual assistance which you received at first, will you finish it by following these carnal ordinances?*

4. ἐπάθετε. *Have ye received so many tokens of divine favour to no purpose?* Schomerus, Hombergius, Starckius. We have the same sense of this verb in Euripides, καὶ ταῦθ' ὑφ' ἡμῶν, ὃ κάκιστ' ἀνδρῶν, παθὼν προῖδωκας ἡμᾶς; *Med.* 488. But this interpretation is opposed by Bos, Elsner, and Wolfius, who think that S. Paul alluded to the sufferings of the Galatians in the cause of the gospel.

Ibid. εἶγε καὶ εἰκῇ. *Dimmodo frustra*: h. e. non tantum perdidistis fructum vestrarum passionum, sed etiam in severum judicium incidistis. Cocceius, Elsnerus. If we follow Schomerus in the interpretation of ἐπάθετε, S. Paul may have meant to express a doubt, whether the Galatians had really so forgotten the benefits which they had received. See iv. 11.

5. This verse proves, that S. Paul worked miracles in Galatia, and imparted the miraculous gifts of the Spirit.

τῷ Ἀβραάμ, "Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα
 'τὰ ἔθνη' ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ
 πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ἐπὶ

c Deut. 27, 26. κατάραν εἰσὶ· ^c γέγραπται γὰρ, 'Ἐπικατάρατος πᾶς

'ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ

d 2, 16.

'βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.' ^d "Ὅτι δὲ ἐπὶ

Hab. 2, 4.

Rom. 1, 17:

3, 20. Heb.

10, 38.

'νόμος οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον, ὅτι ὁ

'δίκαιος ἐκ πίστεως ζήσεται' ὁ δὲ νόμος οὐκ ἔστιν ἐκ

πίστεως, ἀλλ' 'ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐκ

e Deut. 21,

23. Rom. 8,

3, 2 Cor. 5,

21.

'αὐτοῖς.' ^e Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάραν

τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάραν· γέγραπται

γὰρ, 'Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλῳ

ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν

Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος

f Heb. 9,

17.

λάβωμεν διὰ τῆς πίστεως. ^f Ἀδελφοί, κατὰ ἄνθρωπον

λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην

g ver. 8.

Gen. 12, 7:

15, 5: 17, 7:

22, 18.

οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται· ^g τῷ δὲ Ἀβραάμ ἐπαγγ

ρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· ὅς

λέγει, 'Καὶ τοῖς σπέρμασιν,' ὡς ἐπὶ πολλῶν, ἀλλ' ἡ

ἐφ' ἐνὸς, 'Καὶ τῷ σπέρματί σου,' ὃς ἐστὶ Χριστὸς

10. γεγραμμένοις ἐν τῷ βιβλίῳ. Instead of these words the LXX have λόγους. We may understand ἐνεκεν before τοῦ ποιῆσαι. See note at Acts xxvii. 1.

12. ἄνθρωπος is probably an interpolation.

14. ἔθνη. This is deduced from the prophecy quoted in ver. 8.

Ibid. ἐπαγγελίαν. See Isaiah xlv. 3. Ezek. xxxix. 29. Joel ii. 28. The Spirit does not appear to have been actually promised to Abraham, but it was

promised afterwards through the prophets: or τὴν ἐπαγγελίαν τοῦ πνεύματος may mean ἐπαγγελίαν πνευματικὴν.

15. κατὰ ἄνθρωπον, as contrasted with κατὰ Θεόν, the case in human covenants, as distinguished from that between man and man. Ὅμως &c. λ. but even in this case, no annuls &c.

16. ὡς ἐπὶ πολλῶν. As applying to many persons.

Ibid. τῷ σπέρματί σου. This is a reference to Gen. xxiii. 17. and in thy seed shall all nations of the earth be blessed. This was

- 17 ^h τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ ^h Gen. 15, 13, 16.
 Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριά-
 κοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι ^{Exod. 12, 40, 41. Act. 7, 6.}
- 18 τὴν ἐπαγγελίαν. ⁱ εἰ γὰρ ἐκ νόμου ἡ κληρονομία, ⁱ Rom. 4, 13, 14: 8,
 οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγε-
 λίας κεχάρισται ὁ Θεός. ^k Τί οὖν ὁ νόμος; τῶν πα- ^k Dent. 5, 5. Joh. 1, 17. Act. 7, 38, 53.
 ραβάσεων χάριν προστεθή, ἄχρισ οὐ ἔλθῃ τὸ σπέρ-
 μα ᾧ ἐπήγγελται, διαταγὰς δι' ἀγγέλων, ἐν χειρὶ με- ^{Rom. 4, 15: 5, 20: 7, 8.}
- 19 σίτου· ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστω, ὁ δὲ Θεὸς εἰς

after the temptation of Abraham: but God had said to him, when He first called him, *in thee shall all families of the earth be blessed.* Gen. xii. 3. Τῷ σπέρματι at the beginning of this verse is used in a different sense from what it bears in the latter part. *The promise* (mentioned in ver. 14.) *was given to Abraham and his posterity: and the terms of the promise were, not in thy seeds, but in thy seed.*

17. See note at Acts vii. 6. The four hundred and thirty years are dated from the call of Abraham. See Wolfius.

18. ἡ κληρονομία, *the inheritance of eternal life*; which mankind had lost through Adam, but which God had promised to restore through Christ. The Law only promised it on condition of perfect obedience, which can never be performed; and therefore if the Law annulled the covenant made with Abraham, we could not obtain eternal life.

19. Some would point it, *τί οὖν*; ὁ νόμος κ. τ. λ. This ques-

tion may be supposed to be asked by the false teachers: *if the Law cannot give pardon and eternal life, for what did it serve?*

Ibid. τῶν παραβάσεων χάριν. If men had not committed sin, and been subject to death in consequence, the Law would not have been given, which deterred men from sin by affixing penalties.

Ibid. ᾧ ἐπήγγελται. *To whom the promise was made.*

19. ἀγγέλων. See Acts vii. 35, 53. S. Paul adds this, rather to disparage the Law. It was not given immediately from God himself; but by the ministration of angels, and by a human mediator Moses. Ἐν χειρὶ μεσίτου answers to what we read in Lev. xxvi. 46. *These are the statutes, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.*

20. But yet the Law came from God: *for a mediator implies that there is more than one party: and God was one of the parties.*

ἐστιν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ
μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποι-

^{1 Rom. 3, 9;}σαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη· ἄλλὰ σεν-
^{11, 32.}

ἐκλείπειν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα
ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πι-
στεύουσι. Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν, ὑπὸ νόμῳ
ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν

^{m Matt. 5,} πίστιν ἀποκαλυφθῆναι· ^{17. Rom.} ὥστε ὁ νόμος παιδαγωγῶ-
^{10, 4.} ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιο-

θώμεν· ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παι-

^{n 4, 5. Joh.} δαγωγὸν ἐσμέν. ^{1, 12. Rom.} πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς
^{8, 15.} πίστεως ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς Χριστὸν
^{o Rom. 6,} ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ^{3: 13, 14.} οὐκ ἐν Ἰου-
^{p Joh. 17,} ^{21. Rom.}

^{10, 12.} 21. The Law is not contrary
^{1 Cor. 12,} to the promise of eternal life
^{13. Eph. 2,} made to Abraham: for the Law
^{14, 15. Col.} also held out eternal life as a
^{3, 11.} reward to perfect obedience;

and if this condition could have
been fulfilled, a man would
have been as righteous under
the Law, as by faith in Christ.

22. But all men commit sin
and transgress the Law, so that
they cannot claim eternal life
as a reward. See Rom. xi. 32.

Ibid. ἵνα here implies, not
the cause, but the consequence,
as in many places. Mark iv. 22.
John ix. 39. x. 17. Rom. xi.
11, 32. Gal. v. 17. 1 John ii.
19.

23. τὴν πίστιν is here used
for the gospel, as in i. 23. or li-
terally it means, before the time
came when man had the power of
being justified by faith.

Ibid. συγκεκλεισμένοι is per-
haps not to be connected with

εἰς τὴν μέλλουσαν, but is these
as συνέκλεισεν in v. 22. We
men were under the Law, &
were hindered by their sin
from obtaining eternal life: &
were not at liberty: they were
like persons shut up in a cage
from which they cannot get
out. Εἰς τὴν μέλλουσαν εἰς
means until the faith which
to come was revealed.

24. παιδαγωγός. The metaphor
is taken from a father constrain-
ing his children to a pedagogue,
as was the custom anciently.
The Law, which constrained
reminded men of their trans-
gressions, and their inability to
obtain eternal life, prepared
them gradually for justification
by faith.

27. Χριστὸν ἐνεδύσασθε. Ye
have Christ dwelling in you.
Ye are in the condition of Christ,
and as he is the Son of God by
nature, so are ye by adoption.

δαίος, οὐδὲ Ἕλλην· οὐκ ἔνι δούλος, οὐδὲ ἐλεύθερος·
οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἰς ἓστε
29 ἐν Χριστῷ Ἰησοῦ· ¹εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ ¹ Gen. 21,
Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονό- ^{12.} Rom.
4 μοι. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νή- ^{9, 7.} Heb.
πίος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν·
2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς
3 προθεσμίας τοῦ πατρός. ¹ οὕτω καὶ ἡμεῖς, ὅτε ἦμεν ¹ Col. 2, 20.
νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλω-
4 μένοι· ¹ ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπ- ¹ Gen. 49,
έστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυν- ^{10.} Dan. 9,
5 αἰκὸς, γενόμενον ὑπὸ νόμον, ¹ ἵνα τοὺς ὑπὸ νόμον ἐξα- ^{24.} Ephes.
6 γοράσῃ, ¹ ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ¹ ὅτι δὲ ἔστε ^{1, 10.}
υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ ^{1, 12.}
7 εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββὰ ὁ πατήρ. ¹ Ὡστε ¹ Rom. 8,
οὐκ ἔτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονό- ^{16, 17.}
8 μος Θεοῦ διὰ Χριστοῦ. ¹ Ἀλλὰ τότε μὲν οὐκ εἰδότες ¹ 1 Cor. 8,
^{4:} 12, 2.
^{Eph. 2, 11,}

The metaphor is perhaps from a person taking off his clothes when he is baptized, and putting them on again.

28. πάντες. Christ represented the whole human race, and therefore there is no difference between any men.

CHAR. IV.

2. The metaphor seems to be taken from a son, whose father is dead. Ἐπιτροποι are guardians, οἰκονόμοι manage the estate.

3. στοιχεῖα τοῦ κόσμου are the same as κοσμικὰ στοιχεῖα, and apply to any doctrine, which is only the outline of the true doctrine. The phrase is applied either to the Law of Moses or

the heathen philosophy. See 12.

ver. 9. Col. ii. 8, 20. So ἡ τοῦ κόσμου λυπή is worldly sorrow in 2 Cor. vii. 10. Τὸ ἄγιον κοσμικόν. Heb. ix. 1.

4. γενόμενον signifies born.

See Alberti. Some of the Fathers read γεννώμενον. The passage confirms the doctrine of Christ being born of a virgin.

5. υἰοθεσίαν. See iii. 27.

6. Ἀββὰ. Alberti considers this an allusion "ad familiarem" "ac blandam puerorum vocem," "qua Patrem compellant, etiam "balbutiendo." See Rom. viii. 15.

7. The reading is probably κληρονόμος διὰ Θεοῦ.

8. This shews, that the Epistle

z 1 Cor. 8, Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὐσι θεοῖς¹ ἵνα
3: 13, 12.
Col. 2, 20. δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῖς.

πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
a Rom. 14, στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ^aἡμέρας
5. Col. 2,
16. παρατηρεῖσθε, καὶ μήνας καὶ καιροὺς καὶ ἑνιαυτοὺς.
φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέο-
c 1 Cor. 2, μαι ὑμῶν. οὐδὲν με ἡδικήσατε· οἶδατε δὲ ὅτι ἐ-
3. 2 Cor.
11, 30. ἀσθένειαν τῆς σαρκὸς εἰηγγελισάμην ὑμῖν τὸ πρό-

d Malach. 2, ^dτερον, καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου
7. οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελοι
Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν
ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δι-
νατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατε

e 2 Cor. 11, μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; ^eΖη-
2. λούσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν.

was addressed to Gentile con-
verts. The reading is probably
τοῖς φύσει μή.

9. ἀσθενῆ. See Heb. vii. 18,
19. x. 1. which shews how
the Jewish law was *weak*: it
did not make men righteous,
or give salvation. Ἐπιστρέφειν
πάλιν means *to turn back*: not
that the Galatians turned *again*
to the Mosaic law, for they had
never followed it before: but
by turning to it now, they went
back, they lost ground, when
compared with the progress
which they had made in the
gospel. *Fell.* But see v. 1.

10. Some put a note of in-
terrogation after ἑνιαυτοῦς.

12. Γίνεσθε ὡς ἐγώ. These are
expressions of intimate friend-
ship. See 2 Chron. xviii. 3.

Ibid. οὐδὲν με ἡδικήσατε. I
complain of no personal injury
me.

13. ἀσθένειαν. See 2 Cor. xii.
15. τίς οὖν. *What then* &c.
the happiness which you felt &c.
great was then your happiness.
Or it may mean, *What then*
were the blessings, i. e. how
many blessings, did you then
heap upon me for having con-
verted you? The reading is
probably ποῦ οὖν ὁ μακ.

16. ὥστε. At first you re-
ceived me warmly; and now
you depart from my doctrine
so that it seems that I have lost
your good opinion, because I warned
you against doing that which
you are now doing. For ἀ-
λείων see ii. 5.

17. Ζηλούσιν. This verb is

- 18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς,
 19 ἵτεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χρι-¹ 1 Cor. 4,
 20 στὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ¹⁵ 15. Philem.
 ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.¹⁰ Jac. 1,
 21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον¹⁸
 22 οὐκ ἀκούετε; Ἐγγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς¹ Gen. 16,
 ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρ-¹⁵ 21, 1, 2.
 23 ρας· ἡ ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γε-^h Job. 8,
 γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελ-³⁹ Rom. 9,
 24 λίας. ἡ τινά ἐστιν ἀλλήγορούμενα· αὗται γὰρ εἰσιν
 αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δου-
 25 λείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. (τὸ γὰρ Ἀγαρ

ways conveys a notion of *envy*. It perhaps means, that these false teachers were envious of so many Gentiles being converted by S. Paul, and wished to bring them over to Judaism.

Ibid. *ἐκλείσαι*. The real tendency of their conduct is to *exclude* you from salvation, by making you trust to the Law, rather than to faith in Christ: and they do this, not through any regard for you, but ἵνα αὐτοὺς ζηλοῦτε, that you may look up to them as objects of envy. For ἵνα with an indicative see 1 Cor. iv. 6.

18. καλόν. This wish of theirs, to be looked up to as an object of envy, is good in a good cause: and I should wish you to look up to me; but not only while I am among you.

20. ἀποροῦμαι. I am perplexed: I can hardly tell what to think of your real state. See iii. 4.

iv. 11.

23. ἀλληγορούμενα. He now proceeds to explain his meaning by an allegory. Persons, who trust to faith in Christ, and persons who trust in the Law of Moses, may be compared to Jacob and Ishmael. The former inherit by promise, the latter are in bondage. Ἀτινά ἐστιν ἀλληγορούμενα, *which things have been allegorised*, i. e. may be allegorised: or it may be taken literally, *which things have been allegorised* by Isaiah, liv. 1. as quoted in ver. 27.

24. αὗται. These two women. The reading is probably *εἰσι δύο* without *αἱ*.

Ibid. μία μὲν, *one of these two women*, ἥτις ἐστὶν Ἀγαρ, i. e. Hagar, ἀπὸ ὄρους Σινᾶ, *represents the covenant made from mount Sinai*.

Ibid. γεννώσα, as applied to Hagar, alludes to her bearing

Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεί δὲ τῇ νι.
 Ἱερουσαλήμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.
 ἡ δὲ, ἄνω Ἱερουσαλήμ, ἐλευθέρα ἐστίν, ἥτις ἐστὶ
 μήτηρ πάντων ἡμῶν. ¹ γέγραπται γὰρ, Ἐυφράνθητι
 στείρα ἢ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἢ οὐκ ὀύ-
 νουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον
 τῆς ἐχούσης τὸν ἄνδρα. ¹ Ἡμεῖς δὲ, ἀδελφοί, κατ'
 Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. ^m Ἀλλ' ὥσπερ τὸ
 ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, αἰ-
 τω καὶ νῦν ⁿ ἀλλὰ τί λέγει ἡ γραφή; ^{10, 12.} Ἐκβαλε τὴν
 παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομή-
 μῃσιν ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευ-
 θέρας. Ἀρα, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκ-
 ἀλλὰ τῆς ἐλευθέρας.

Ishmael; as applied to the co-
 venant, it alludes to the Law
 of Moses leaving men under
 the bondage of sin.

25. Ἄγαν. This word is said
 to signify a rock, and to have
 been a name of mount Sinai.
 The Hagarenes are mentioned
 with the Ishmaelites in Psalm
 lxxiii. 6.

Ibid. συστοιχεί, is in the
 same order or file. Hagar, Ish-
 mael, the covenant from Sinai,
 the earthly Jerusalem, bondage
 &c. may be considered in one
 file; Sarah, Isaac, the cove-
 nant in Christ, the heavenly
 Jerusalem, liberty &c. in the
 other file. *Fell*.

Ibid. δουλεύει. Ishmael the
 son of Hagar was born in bond-
 age; the Jews, as living under
 the Mosaic covenant, were in
 bondage to sin and death.

26. ἡ δέ. There is here
 considerable ellipse, which
 to be supplied from the cor-
 responding clause, Ἡ δέ, (the
 woman, i. e. Sarah,) ἡ δὲ
 ἐστὶν ἀπὸ ὄρους Σιών, εἰς ἐλευ-
 θέρην γεννώσα, ἥτις ἐστὶ Σα-
 ρα, συστοιχεί δὲ τῇ ἄνω Ἱερουσα-
 λήμ, ἥτις ἐστὶ μήτηρ ἡμῶν. For a
 comparison between Sinai &
 Sion, between the earthly &
 heavenly Jerusalem, see H.
 xii. 18—22. The word πατὴρ
 is perhaps to be expunged.

27. στείρα. S. Paul makes
 this quotation refer to the in-
 fertility of Sarah.

29. ἐδίωκε. Ishmael mothered
 Sarah, when she weaned Isaac,
 and for this his mother and he
 were cast out, Gen. xxi. 9.

31. This is by no means to be
 taken literally, as if the Gas-
 tians were descended from

- 5 ° Τῇ ἐλευθερίᾳ οὖν ἢ Χριστὸς ἡμᾶς ἡλευθέρωσε, ^{o Act. 15, 10. 1 Pet. 2, 16.}
 2 στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἰδε, ^o
 ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χρι-
 3 στοὺς ὑμᾶς οὐδὲν ὠφελήσει· μαρτύρομαι δὲ πάλιν
 παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν
 4 ὅλον τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ τοῦ Χρι-
 στοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπέ-
 5 σατε· ^{q 2 Tim. 4, 8.} ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δι-
 6 καιοσύνης ἀπεκδεχόμεθα. Ἐν γὰρ Χριστῷ Ἰησοῦ ^{6, 15.}
 οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πί-
 7 στις δι' ἀγάπης ἐνεργουμένη. Ἐτρέχετε καλῶς· ^{Matt. 12, 50. 1 Cor. 7, 19. Col. 3, 11.} τίς
 8 ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονή ^{3, 1. 1 Cor. 9, 24.}
 9 οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. Ὑμῶν Μικρὰ ζύμη ὅλον τὸ ^{1, 6. 1 Cor. 5, 6.}

rah, and the Jews from Hagar: but S. Paul had chosen to explain himself by an allegory; and he now says, we are not in the state which I have represented by Hagar, but in that which I have represented by Sarah; in other words, we are not under bondage to sin and death, but we are freed from them by Christ.

CHAP. V.

1. Some persons connect the beginning of this verse with the last: but the true reading seems to be *Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσε· στήκετε οὖν.*

Ibid. *πάλιν* either means *going backward*, (see iv. 9.) or S. Paul meant to say, that if they looked for salvation merely through the Law, they were as much in bondage to their sins as before their conversion.

2. *περιτέμνησθε*. This of course did not apply to the Jewish converts, who had all been cir-

cumcised, as had S. Paul himself: but if the Galatians were circumcised, as hoping by that to obtain salvation, they gave up their faith in Christ. The doctrine of S. Paul was exactly contrary to that of the false teachers. See Acts xv. 1.

4. *κατηργήθητε*. This verb signifies *to be separated from* in Rom. vii. 2, 6. Its primary meaning is still preserved of *a thing becoming useless, or losing its effect*.

Ibid. *δικαιοῦσθε*, *who think to be justified*.

7. *ἐνέκοψε*, or *ἀνέκοψε*, refer to a person being hindered or tripped up in a race. The true reading seems to be *ἐνέκοψε*. See Heb. xii. 15.

8. *πεισμονή*, with reference to *πειθεσθαι* in ver. 7. *The course, which you are now following, is not that intended by him who called you*. See i. 6.

^κ 1, 7. φύραμα ζυμοί. ^α ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι
² Cor. 2, 3: οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστά-
^{8, 22.}
^γ 1 Cor. 1, 23. σει τὸ κρίμα, ὅστις ἂν ᾖ. ^ι ἐγὼ δὲ, ἀδελφοί, εἰ περι-
^{23.} τομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται
 τὸ σκάνδαλον τοῦ σταυροῦ· ὅφελον, καὶ ἀποκόψον-
 ται οἱ ἀναστατοῦντες ὑμᾶς.

^α 1 Cor. 8, 9. ^α Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μὴ
¹ Pet. 2, 16. νον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ
² Pet. 2, 19. Jud. 4. διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ^β Ὁ γὰρ πᾶς
^b Lev. 19, 18. Matt. 7, 12: 22, 39. νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, 'Ἀγαπήσεις
^{Rom. 13, 9.} τὸν πλησίον σου ὡς ἑαυτόν.' Εἰ δὲ ἀλλήλους δά-
^{Jac. 2, 8.} κνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀνα-
 λωθῇτε.

^d Rom. 6, 12: 8, 1, 4. ^d Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμί-
^{12: 13, 14.} σαρκὸς οὐ μὴ τελέσητε. ^ε ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ
¹ Pet. 2, 11. τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα
^e Rom. 7, 15, &c. δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἂ ἂν θέλητε, ταῦτα

10. *I still am confident, that after you have read my letter, you will not differ from me in opinion.*

11. The false teachers had perhaps said, that S. Paul preached circumcision, and may have quoted the case of Timothy, Acts xvi. 3.

Ibid. σκάνδαλον. See 1 Cor. i. 23. The Jews were offended at being told, that they could only obtain salvation by believing in a person who was crucified. If S. Paul had preached that circumcision would ensure salvation, he would not have given this offence, and would not have been persecuted.

12. ἀποκόψονται. Most of the early writers explained this to mean, *per me, si velint, ut modo circumcidant se, sed abo genitalia sibi exsecent*. So also Grotius, Selden, Morus, Raphel. But it is probably an allusion to ἐνέκοψε in ver. 7 and means literally, *I wish they were cut off*.

13. μόνον μὴ. So Arrian, ὅτι 'Ρώμης τίς ἤκει; μόνον μὴ τι κόν. Epictet. p. 373.

15. ἀναλωθῇτε. *Take care, lest ye destroy the church of Christ altogether*. Chandler.

17. ἵνα μὴ κ.τ.λ. This refers to the last clause, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, and means, *scilicet that you do not put in practice*

- 18 ποιήτε. ¹ εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ¹ Rom. 6, 14: 8, 2.
- 19 ² φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι ² 1 Cor. 3, 3: 6, 9. Eph. 5, 3, 5. Col. 3, 5. Jac. 3, 14, 15.
- 20 μοιχεῖα, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολα-
τρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι,
- 21 διχοστασίαι, αἰρέσεις, ³ φθόνοι, φόνοι, μέθαι, κῶμοι, ⁴ Ἀποκ. 22, 15.
καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ
προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν
- 22 Θεοῦ οὐ κληρονομήσουσιν. ¹ ὁ δὲ καρπὸς τοῦ πνευ- ¹ Eph. 5, 9. Col. 3, 12.
ματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρη-
- 23 στότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· ² κατὰ ² 1 Tim. 1, 9.
- 24 τῶν τοιούτων οὐκ ἔστι νόμος. ¹ οἱ δὲ τοῦ Χριστοῦ, ¹ 2, 20. Rom. 6, 6: 13, 14.
τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς
- 25 ἐπιθυμίαις. ³ Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοι- ³ Rom. 8, 5.
- 26 χῶμεν. ⁴ μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα- ⁴ Philipp. 2, 3.
- Β λούμενοι, ἀλλήλοις φθονοῦντες. Ἀδελφοὶ, ἐὰν καὶ
προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ
πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι
πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.
- 2 ² ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπλη- ² 1 Thess. 5, 14. 1 Joh. 4, 21.
3 ρώσατε τὸν νόμον τοῦ Χριστοῦ. ³ εἰ γὰρ δοκεῖ τις ³ 1 Cor. 8, 2.

the sinful desires of the flesh. It agrees with ver. 16. *Grotius, Bull.* The true reading is probably ταῦτα γὰρ ἀλλήλοις ἀντίκειται.

19. μοιχεῖα is probably an interpolation.

25. Εἰ ζῶμεν πνεύματι. *If it is the Spirit which restored us to life, when we were dead through our sins.*

CHAP. VI.

1. πνευματικοί. This is probably addressed to those who had received spiritual gifts.

They were persons who had office in the church.

Ibid. σκοπῶν. He first addressed them in the plural, πνευματικοί· he now addresses each of them.

2. βαστάζετε. This does not contradict ver. 5. Each person is to be judged for his own sins: but he is not to try to lighten his own burden, by making that of his neighbour heavier: he should rather try to lighten his neighbour's sins.

† 1 Cor. 11, εἶναι τὶ, μηδὲν ὦν, ἑαυτὸν φρεναπατᾶ· † τὸ δὲ ἔργον.
28. 2 Cor.
13, 5. ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον

• Paul. 62, τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· ἕκαστος·
12. Jer. 17,
10: 32, 19. γὰρ τὸ ἴδιον φορτίον βαστάσει. † Κουωνεῖτω δὲ·
Matt. 16,
27. Rom. 2, κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πᾶσι.
6: 14, 12.

1 Cor. 3, 8. ἀγαθοῖς. μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ·
2 Cor. 5, 10.
Apo. 2, 23: εἰς σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· * ὅτι ὁ σπεί-
22, 12.

† 1 Cor. 9, ρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει.
7, 11, 14.

• 2 Cor. 9, 6, φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύ-
7 2 Thess.
3, 13. ματος θερίσει ζωὴν αἰώνιον. † τὸ δὲ καλὸν ποιούντες

μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκ-
• Eph. 2, 19. λυόμενοι. * ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα·
1 Tim. 5, 8.
τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς ἀ-
κείους τῆς πίστεως.

* ΙΔΕΤΕ, πηλίκους ὑμῶν γράμμασις ἔγραψα τῷ

• Philipp. 3, ἐμῇ χειρί. * ὅσοι θέλουσι εὐπροσωπῆσαι ἐν σαρκί·
18.

οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ὡς·
μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκονται. οὐδὲ γὰρ

4. εἰς ἑαυτὸν μόνον. *He shall have rejoicing in himself alone, and not in comparing himself with another.*

11. πηλίκους γράμμασι. Chrysostom and Theophylact understood this to mean, *with what kind of letters*, as if the writing was very bad: so also Doddridge, Whitby. But γράμματα means *an epistle* in Acts xviii. 21. and our version, *how large a letter*, is followed by Beza, Le Clerc, Beausobre, Wolfius. S. Paul in general used an amanuensis: see Rom. xvi. 22. 1 Cor. xvi. 21. 2 Thess. iii. 17: but he appears to have written this Epistle himself: and per-

haps the agitation of his feelings will account for the security of many of the sentences.

12. εὐπροσωπῆσαι, *speciose apparere, late laetæque vivere*. Ebnier. He understood S. Paul to mean, that these false teachers wished to escape persecution and therefore to *make a show* to the Jews, by enforcing the Law of Moses.

Ibid. τῷ σταυρῷ. If they had preached, that salvation could only be obtained by faith in a person who was crucified, they would have been persecuted by the Jews.

- περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ
 14 καυχῶνται. ^b ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ^b 2, 20.
 ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' ^{Rom. 6, 6.}
 15 οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. ^c ἐν ^c 5, 6.
 γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ^{1 Cor. 7, 19.}
 16 ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ^d καὶ ὅσοι τῷ κανόνι ^d 3, 29.
 τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ^{Psal. 125, 5.}
 ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ^{Rom. 2, 29:}
 17 Ὁ τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ ^{2 Cor. 4,}
 γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί ^{10.}
 18 μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

13. καυχῶνται. They would boast to the Jews of being so zealous for the Law.

15. τὶ ἰσχύει. The reading is probably τὶ ἴστω.

Ibid. καινὴ κτίσις. Whoever believes in Christ, is supposed to have died with him, and then to rise again with him; so that he is born or created again, and begins a new life.

16. στοιχήσουσιν. The reading is probably στοιχοῦσιν.

Ibid. Ἰσραὴλ τοῦ Θεοῦ. This expression probably includes Jews and Gentiles, as the true or spiritual Israel. See Rom. ii. 28, 29. ix. 6. 1 Cor. x. 18.

17. στίγματα. He alludes to the marks of stoning, scourging, &c. which were left upon his body: and he means to say, that these proved him to be in the service of Christ, more than the mark of circumcision.

EPISTLE TO THE EPHESIANS.

The Epistles to the Ephesians, Colossians, Philemon, and Philippians, were written while S. Paul was a prisoner at Rome (Eph. iii. 1. iv. 1. vi. 20. Col. iv. 3, 18. Philemon 1, 9, 10, 13. Philip. i. 7, 13, 14, 16.) This was his first imprisonment, which began A. D. 56, and lasted two years. (Acts xxviii. 30.) The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier, perhaps in 57 or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus. (Eph. vi. 21, 22. Col. iv. 7—Philemon 10, 11.) It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans. (See Col. iv. 16.) Usher considered it to be a circular Epistle: (see notes at i. 1. vi. 21.) and it is possible, that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colossæ.

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

- 1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- ^{1 Rom. 1, 7.}
ματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ ^{1 Cor. 1, 2.}
2 πιστοῖς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῶν καὶ εἰρήνη ^{2 Cor. 1, 1.}
ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ^{Gal. 1, 3.}
3 ¹ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ^{2 Cor. 1, 3.}
Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ ^{1 Pet. 1, 3.}
4 πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ¹ καθὼς ¹ 5, 27.
ἐξέλεξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰ- ^{Rom. 8, 29,}
ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενόπιον αὐτοῦ ἐν ^{30. 2 Thess.}
5 ἀγάπῃ, ^{2, 13.} ¹ προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ ^{1 Tim. 1, 9.}
¹ 15, 29, 30. ¹ Gal. 4, 5.

CHAP. I.

1. ἐν Ἐφέσῳ. Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, and in the MS. numbered 67 by Griesbach. And so ἐν Ῥώμῃ at Rom. i. 7, and τοῖς ἐν Ῥώμῃ at i. 15, are omitted in a Dresden MS. of the tenth century. One of Matthiæ's MSS. omits τοῖς οὖσιν ἐν Φιλίπποις at Phil. i. 1. Hence it has been supposed, that this was a circular Epistle, in which

the name of the place was left blank.

3. ἐν τοῖς ἐπουρανίοις. See 20. ii. 6. iii. 10. vi. 12. In all these places it may be rendered, in heavenly or spiritual things. Here it may mean, *Who in things pertaining to heaven has given us as Christians every spiritual blessing.*

4. ἐν ἀγάπῃ may be coupled with εἶπας. *He hath chosen us, that we being holy and blameless in his sight should be objects of his love.* Some have coupled them with προορίσας.

Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήμα-

- ¹ Matt. 3, 17. αὐτοῦ, ¹ εἰς ἔπαυον δόξης τῆς χάριτος αὐτοῦ, ἐν
^m 2, 7: 3, ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ· ^m ἐν ᾧ ἔχα-
^{8, 16. Act.} 20, 28. τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄρε-
^{Col. 1, 14.} 1 Pet. 1, 18, τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάρι-
^{19. Heb. 9,} 12. αὐτοῦ, ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ
ⁿ 3, 9. Rom. φρονήσει, ⁿ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θε-
^{16, 25.} Col. 1, 26. ματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέ-
^{2 Tim. 1, 6.} Tit. 1, 9. ἐν αὐτῷ ^o εἰς οἰκονομίαν τοῦ πληρώματος τῶν καρ-
^{1 Pet. 1, 20.} o Gen. 49, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ
^{10. Dan. 9,} 24. Gal. 4, 4. ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ^p ἐν αὐτῷ, ἐ-
^{Col. 1, 20.} p Act. 26, καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν
^{18. Rom. 8,} 17. Col. 1, τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελή-
^{12.} 4, 30. αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαυον τῆς δό-
^{Rom. 8, 16.} 2 Cor. 1, 22: ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εἶ-
^{5, 5.}

5. εἰς αὐτὸν naturally follows *νοθεσίαν*, to be adopted as sons to himself.

6. εἰς ἔπαυον δόξης. For the purpose of spreading the glory. See ver. 12, 14.

8. ἡς for ἥν, as ἥν for ἧ in ii. 4. οἷς for á in ii. 10. ἡς for ἧ in iv. 1. οὗ for φ in Rom. iv. 17. οὗ for δ in Col. i. 23.

Ibid. περισσεύειν is to make to abound in 2 Cor. iv. 15. ix. 8. 1 Thess. iii. 12.

Ibid. ἐν π. σοφία καὶ φρονήσει have been connected with γνωρίσας, but I prefer connecting them with ἐπερίσσευσεν.

10. εἰς οἰκ. With respect to the arrangement of the full completion of the appointed time. See Gal. iv. 4. The οἰκονομία, an

arrangement, was ἀνακεφαλαιώσασθαι &c.

Ibid. ἀνακεφ. This implies that all things are collected together and placed under Christ as their head. Τὰ τε ἐν τοῖς οὐρανοῖς may be taken literally as implying that angels as well as men are placed under Christ. See ver. 21, 22. Col. i. 16. Heb. xii. 22.

11. ἐκληρώθημεν. We have been reckoned, or have obtained a share. See Acts xviii. 4. i. 12. Many MSS. read ἐκληρώθημεν.

12. προηλεγκότες is applied to the Jews by Raphael, the knight, Fell, Pyle: but it may mean generally those who were the first to believe.

γέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες
ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

14 (ὅς ἐστιν ἀρράβων τῆς κληρονομίας ἡμῶν,) εἰς ἀπο-<sup>τ Exod. 19,
5. Deut. 7,
6: 14, 2:
26, 18.
Rom. 8, 23.
1 Pet. 2, 9.
Philipp. 1,</sup>
λύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.

15 Ὡς διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν
ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας³

16 τοὺς ἁγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,<sup>τ Rom. 1, 9.
Philip. 1, 3.</sup>

17 μνησθῆναι ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου· ἵνα<sup>4. 1 Thessa.
1, 2.</sup>
ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ^{1 Thessa. 1, 3.}

τῆς δόξης, δόξῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύ-
18 ψεως, ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους τοὺς ὀφ-
θαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς
ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος

19 τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ^{α Col. 2, 12.}
τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς
ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κρά-

20 τοῦς τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ,<sup>τ Ps. 110, 1.
Act. 2, 24.
Col. 3, 1.
Heb. 1, 3:
10, 12.
1 Pet. 3, 22.</sup>
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ

13. ἐν ᾧ is the same as in
ver. 11. In which same state
also are ye Ephesians.

Ibid. πιστεύσαντες. At your
first conversion. Rom. xiii. 11.
1 Cor. xv. 11.

Ibid. ἐσφραγίσθητε. The gift
of the Holy Ghost is the seal
or mark by which God makes
Christians to be known.

Ibid. πνεύματι τῆς ἐπαγγελίας,
the promised Spirit.

14. εἰς ἀπολ. τῆς περιποιήσεως
may be connected with ἐσφρα-
γίσθητε, with a reference to the
purchased redemption: see iv. 30.
For περιποιήσις, see Acts xx. 28.

1 Thess. v. 9.

18. If we take the words in
this order, εἰς τὸ ὑμᾶς πεφωτι-
σμένους τοὺς ὀφ. τ. δ. ὑ. εἰδέναι
τίς κ. τ. λ. the construction is
grammatical: but it is not ne-
cessary to be thus critical in
the language of S. Paul.

Ibid. ὁ πλοῦτος τῆς δόξης, the
glorious riches, (see iii. 16.)
τῆς κληρ. ἐν τοῖς ἁγίοις. Of the
lot which he has distributed
among the saints: i. e. of the
inheritance prepared for Chris-
tians.

19. κατὰ τὴν ἐνέργειαν. With
respect to the effect.

^γ Philipp. 2, ἐν τοῖς ἐπουρανίοις, ὑπεράνω πάσης ἀρχῆς καὶ ἐξου-

9.

σίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόμα-
τος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ

^z Ps. 8, 6. καὶ ἐν τῷ μέλλοντι. ^a καὶ πάντα ὑπέταξεν ὑπὸ τοῖς

Matt. 28,

18. 1 Cor. πόδας αὐτοῦ. ^a καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα

15, 27.

Heb. 2, 8. τῇ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα

^a 4, 12, 15, τοῦ πάντα ἐν πᾶσι πληρουμένου. ^b καὶ ὑμᾶς ὄντας

16: 5, 23,

30. Rom. νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, ἐν

12, 5. Col.

1, 18: 3, 11. αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου

b Col. 2, 13.

^c 5, 6: 6, 12. τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος.

Joh. 12, 31:

14, 30: 16, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τοῦ

11. Col. 3,

6, 7. ἀπειθείας. ^d ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν

d Col. 3, 7.

Titus 3, 3. ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες

τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεῖς

^e Rom. 10, τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. ^e ὁ δὲ Θεός.

12.

πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

^f Rom. 5, 6, ἣν ἡγάπησεν ἡμᾶς, ^f καὶ ὄντας ἡμᾶς νεκροὺς τῷ

8, 10: 6, 4,

5, 8. Col. 2, παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, (χάρ-

12, 13.

20. ἐπουρανίοις may mean, in
spiritual things, as in ver. 3.

21. ἐξουσία seems to mean
angels in iii. 10. vi. 12. 1 Cor.
xv. 24.

Ibid. οὐ μόνον may relate, not
to ὀνομαζομένου, but to what
goes before: Christ is made
head of the church both now and
for ever.

23. πλήρωμα is perhaps used
with reference to the Gnostics,
who said that God and the
Æons dwelt in the Pleroma.
S. Paul says, that the church
or body of Christians is the
pleroma in which God dwells.

CHAP. II.

1. ὑμᾶς. The verb, which

governs this, is in ver. 5.

Ibid. παραπτώμασι. In con-
sequence of your sins. See Rom.
vi. 2.

2. αἰῶνα may perhaps be per-
sonified here, as it was by the
Gnostics, who gave the name
of Æons to the beings who
emanated from God. See Tit.
i. 2. for the common meaning
of αἰών.

Ibid. αἵρος. Elmsner proposes
that both Jews and Gentiles
believed the air to be peopled
by spirits.

Ibid. τοῦ πνεύματος. The natural
construction would be
τὸ πνεῦμα.

- 6 ἐστε σεσωσμένοι,) καὶ συνήγειρε, καὶ συνεκάθισεν ἐν
 7 τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξῃται ἐν
 τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλού-
 του τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν
 8 Χριστῷ Ἰησοῦ· ἡ γὰρ χάριτί ἐστε σεσωσμένοι διὰ ¹ Rom. 3,
 τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον ^{24: 4, 16.} Titus 3, 5.
 9 οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθῃται. ¹ αὐτοῦ γάρ ² Rom. 3,
 10 ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔρ- ^{20, 27: 4, 2;}
 γοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς ^{9, 11: 11, 6.} Titus 2, 14.
 περιπατήσωμεν. ² Titus 3, 5.
 11 ¹ Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, ¹ 1, 4: 4, 24.
 οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο- ² 2 Cor. 5, 17.
 12 μῆς ἐν σαρκὶ χειροποιήτου, ¹ ὅτι ἦτε ἐν τῷ καιρῷ ¹ Rom. 9, 4.
 ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολι-
 τείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπ-
 αγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ·
 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν
 14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹ αὐτὸς ¹ Esa. 9, 6.
 γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρω ² Joh. 10, 16.
 15 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ³ τὴν ἐχθραν ³ Act. 10, 36.
 ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δό- ⁴ Rom. 5, 1.
 17. Col. 2, 14.

6. And in spiritual matters has assembled us all together in Christ. See i. 3, 10.

7. τοῖς αἰῶσι τοῖς ἐπερχομένοις. In the period which is now coming on. See Heb. ii. 5.

8. ἵνα μή τις. So that no one can boast.

10. ἐπὶ ἔργοις ἀγαθοῖς, as ἐπὶ ἀκαθαρσίᾳ in 1 Thess. iv. 7.

14. The wall which separated the court of the Gentiles. See Ezech. xlv. 7. Acts xxi. 28. 1 Macc. ix. 54.

15. τὴν ἐχθραν is either the enmity between Jew and Gentile, or the enmity which existed between the Gentiles and God: probably the latter: see Col. i. 21. Rom. v. 10. viii. 7. It is governed by καταργήσας.

Ibid. τῶν ἐντολῶν ἐν δόγμασι. Of commandments consisting in decrees. The law which contained these was the cause of the separation between Jew and Gentile.

γμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς

^a Rom. 6, ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· ^a καὶ ἀποκαταλ-

6: 8, 3.

Col. 1, 20. λάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ

^o Psal. 148, τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· ^o καὶ

14. Esa. 57,

19. ἔλθων εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ

^p 3, 12. τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἰ-

Joh. 10, 9:

14, 6.

ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. ἄρα οὖν

Rom. 5, 2.

Heb. 10, 19, οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν

20.

^r Ps. 118, 22. ἀγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἔποικοδομηθέντες ἐπὶ

Esa. 28, 16.

τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, οὗτος

Matt. 16,

18. 1 Cor.

3, 9, 10, 11. ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πάντα τὰ

1 Pet. 2, 4,

5. Apoc.

21, 14.

^a 4, 16.

Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικη-

1 Cor. 3, 16,

17. 2 Cor.

6, 16.

^t 1 Pet. 2, 5.

^u 4, 1.

Philipp. 1,

7, 13. Col.

1, 24: 4, 3.

Philem. 1.

16. ἐν ἐνὶ σώματι. His own body. See Col. i. 22.

Ibid. ἐν αὐτῷ, i. e. τῷ σταυρῷ. Jerom, Wolf.

17. τοῖς ἐγγύς. *To the Jews.* They were near, as being already in covenant with God.

18. ἐν ἐνὶ πνεύματι. Both Jews and Gentiles received the same Spirit. See iv. 3.

19. He is still alluding to the former separation of Jews and Gentiles, and the exclusion of the latter from the temple. He tells them, that they now were admitted to all the privileges (*συμπολίται*) of the Jews, and belonged to the temple (*οἰκεῖοι*) of God. He then continues the same idea in a metaphor, and considers Jews and Gentiles as actually forming one common temple.

20. ἀκρογωνιαίου. Jesus Christ is supposed to be the corner stone, which holds together all the different stones, i. e. Jews and Gentiles.

22. *Into which temple ye are built together with the Jews so as to make a building in which God dwells by his Spirit.* God was said to dwell in the Jewish temple, and he is now said to dwell in the hearts of all Christians, because the Holy Spirit dwells there.

CHAP. III.

1. *Τούτου χάριν.* On account of the equal admission of Jews and Gentiles. S. Paul was apprehended at Jerusalem, and sent to Rome, because he preached this doctrine. He did not finish the sentence here but resumes it in ver. 13: "

- 2 Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· ^α εἶγε ἡκού- ^α ver. 8.
 σατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθεί- ^{Act. 9, 15:}
 3 σης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ ^{13, 2.}
 4 μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ· πρὸς ^{Rom. 1, 5.}
 ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ^{1 Cor. 4, 1.}
 5 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ^{Gal. 1, 15.} ὃ ἐν ἐτέραις γενεαῖς ^{γ 1, 9. Act.}
 οὐκ ἐγνώρισθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπε- ^{22, 17, 21:}
 καλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφή- ^{26, 16, 17.}
 6 ταις ἐν πνεύματι· ^{Rom. 16,} εἶναι τὰ ἔθνη συγκληρονόμα καὶ ^{25. Gal. 1,}
 σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν ^{11, 12.}
 7 τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ^α οὐ ἐγενόμην διά- ^{α Col. 1, 26.}
 κονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν
 δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·
 8 ^ε ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ ^α Act. 9, 15:
 χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀν- ^{13, 2: 22,}
 9 ἑξιχνίαστον πλοῦτον τοῦ Χριστοῦ, ^α καὶ φωτίσαι ^{21: 26, 17.}
 πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμ- ^{1 Cor. 15, 9.}
^{2 Tim. 1, 11.} ^{d 1, 9.} ^{Rom. 16,}

may, however, supply εἰμι in this place. See vi. 19, 20.

2. εἶγε occurs in iv. 21. Gal. iii. 4. Col. i. 23. It might be translated *if*, or *since*: but in every case S. Paul seems to mean that they might or ought to have done this or that.

Ibid. τὴν οἰκ. κ. τ. λ. *The means used by God for dispensing the favour bestowed upon you which has been committed to me.*

3. τὸ μυστήριον. This was the equal admission of Jews and Gentiles, as is said in ver. 6. Many MSS. read ἐγνώρισθη.

Ibid. προέγραψα ἐν ὀλίγῳ. *I have written before in a few words.* He had mentioned the admission of the Gentiles in

several parts of the two first chapters.

5. ἐν is perhaps an interpolation.

6. This is the μυστήριον mentioned in ver. 3. Αὐτοῦ is perhaps an interpolation.

7. τὴν δοθεῖσαν. The best MSS. read τῆς δοθείσης.

Ibid. ἐνέργειαν. In allusion to the miraculous assistance of the Spirit. See 1 Cor. xv. 10. Gal. ii. 8.

8. ἐλαχιστοτέρῳ. A comparative from the superlative: *less than the least*: so μειζοτέρων, 3 John 4. Sextus Empiricus has ἐλαχιστότατος, IX. p. 627.

9. τίς ἡ κοινωνία τοῦ μυστηρίου would mean, *what is this par-*

25. Col. 1, μένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτ.
16, 26.
Tit. 1, 2, 3. σαντι διὰ Ἰησοῦ Χριστοῦ· ἵνα γνωρισθῇ νῦν ταῖς.
Heb. 1, 2.
1 Pet. 1, 20. ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
e 1 Pet. 1,
12. ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, κατὰ

πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησ.

f 2, 18. Joh. τῷ Κυρίῳ ἡμῶν, ἑν ᾧ ἔχομεν τὴν παρρησίαν κατὰ
10, 9: 14, 6.
Rom. 5, 2. τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αἰ-
Heb. 10, 19.
g 1 Thess.
3, 3. τοῦ· ἵδιὸ αὐτοῦμαι μὴ ἐκκαεῖν ἐν ταῖς θλίψεσι μου.

ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν· τούτου χάριν καμ-
πτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρα-

h 6, 10.
2 Cor. 4, 16. νοῖς καὶ ἐπὶ γῆς ὀνομάζεται· ἵνα δῇ ὑμῖν, κατὰ τὴν
πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι ἐν

icipation of yours in the privi-
leges of the gospel: see ver. 3 :
but the true reading is proba-
bly τίς ἡ οἰκονομία τοῦ μ. *what
are the means used by God in
spreading the gospel.* See ver. 2.

9. ἐν τῷ Θεῷ, in the coun-
sels of God. The equal admis-
sion of the Gentiles had been
intended by God from the be-
ginning, but not plainly re-
vealed. See Rom. xvi. 25.

Ibid. τῷ τὰ πάντα κτίσαντι.
This is inserted as shewing that
God created the Gentiles as
well as the Jews, and therefore
cared for both. The words διὰ
Ἰησοῦ Χριστοῦ are omitted in
many MSS.

10. ἵνα γνωρισθῇ. *So that the
wisdom of God is now known.*

Ibid. ἐπουρανίους. See note at
i. 3. It may mean, *the wisdom
of God in spiritual matters*: or
as ἀρχαὶ and ἐξουσίαι mean an-
gels, (see vi. 12.) ἐν τοῖς ἐπου-
ρανίοις may be translated lite-

rally in heaven. It appears in
1 Pet. i. 12, and perhaps 1 Pet.
iii. 16, that the mystery of the
gospel had not been fully un-
derstood by the angels.

11. πρόθεσιν τῶν αἰώνων. *in
aeternam πρόθεσιν, the pre-
which had been formed long ago.*

12. πίστεως αὐτοῦ, *faith in
him, as πίστεως Χριστοῦ, Phil.
9. Col. ii. 12.*

13. ἐκκαεῖν may apply either
to the Ephesians or S. Paul
himself.

Ibid. δόξα. The same cause
which made S. Paul suffer
fictions, viz. his preaching the
equality of Jews and Gentiles
was a subject of *glory* to the
Gentiles.

15. πατριὰ was the term used
for a Jewish tribe or family.
see Luke ii. 4. S. Paul means
to say, that all such distinc-
tions are done away; that
the head of every family is
therefore all are relations.

- 17 τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις
 18 ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα
 ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί
 19 τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, γινῶναι τε
 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρισ-
 τοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.
 20 ^kτῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισ- ^kRom. 16,
 σου ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ^{25, 26. Jud.}
 21 ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν
 αἰῶνων. ἀμήν.

- 4 ¹ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ^{1, 3, 1. Phi-}
 2 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ^mμετὰ ^{Col. 1, 10.}
 πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακρο- ^{1 Thess. 2,}
 3 θυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες ^mCol. 1,
 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ ^{11: 3, 12.}
 4 τῆς εἰρήνης. ^aἘν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ ⁿ2, 16.
 5 ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· ^oεἰς Κύ- ^{Rom. 12, 5.}
 6 ριος, μία πίστις, ἐν βάπτισμα· ^pεἰς Θεὸς καὶ πατὴρ ^{1 Cor. 12,}
^{4, 11.}

18. He is pursuing the metaphor of Jews and Gentiles forming one temple: (see ii. 19.) and he prays that the foundation of it may be laid *ἐν ἀγάπῃ*, in mutual love and charity, so that they may be able to comprehend the full extent and all the proportions of this spiritual building.

19. It is possible that γνώσεως may allude to the pretended knowledge of the Gnostics. See 1 Cor. viii. 1, 7. xii. 8. xiii. 8. 2 Cor. vi. 6. viii. 7. x. 5. xi. 6.

Ibid. ἵνα πληρωθῆτε. *That ye may have the fullest share of the gifts which God bestows.* See i. 12, 6. 23.

CHAP. IV.

3. Ye are inspired by one and the same Spirit, (see ii. 18.) endeavour to keep this unity together by the bond of peace.

4. *Ἐν σῶμα καὶ ἐν πνεύμα.* Ye all form one mystical body, ye all receive a portion of the same Spirit.

5. *ἐν βάπτισμα.* Ye are all baptised into the same baptism.

πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν
 ὧν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ
 μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. διὸ λέγει, Ἄνα-
 βὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε
 δόματα τοῖς ἀνθρώποις. Τὸ δὲ, ἀνέβη, τί ἐστὶν
 μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς
 γῆς; ὁ καταβάς, αὐτός ἐστι καὶ ὁ ἀναβάς ὑπεράνω
 πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. αὐ-
 τὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,
 τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκά-
 λους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον
 διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ
 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς
 πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς
 ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος

6. ἐπὶ πάντων, κ. τ. λ. These phrases are applied respectively to the Father, Son, and Holy Ghost by Irenæus, Hippolytus, Athanasius, &c. Most MSS. read ἡμῖν.

7. μέτρον. See Rom. xii. 3.

8. ἔδωκε. LXX, ἔλαβες δόματα ἐν ἀνθρώποις. The Syriac and Arabic versions support ἔδωκε.

9. ἀνέβη. He argues, that if Christ ascended into heaven, he must first have been on earth.

Ibid. πρῶτον is omitted in many MSS.

Ibid. κατώτερα. This may mean simply the earth, though some understand it of the grave.

10. ἵνα πληρώσῃ τὰ πάντα. So that he fills every thing; he pervades heaven and earth, and his power extends over the

whole.

11. αὐτός. In the parallel place, 1 Cor. xii. 28, it is ὁ Θεός. Ἐδωκε refers to ἔδωκε δόματα τ. ver. 8. and he means to say He gave different gifts, suited to apostles, some to prophets, &c.

12. καταρτισμὸν. See note at 1 Cor. i. 10. It may mean here, that these spiritual gifts supplied defects which might otherwise have been felt even in preachers of the gospel.

13. μέτρον ἡλικίας τοῦ πλήρους. He had called the church body: he now speaks of its future growth, i. e. when the whole world shall be converted. See Rom. xi. 25. Lucian writes τῆς δὲ ἡλικίας τὸ μέτρον, ἡλικίαν γένοιτο, κατὰ τὴν ἐν Κνίδῳ μεταθήσθω. Imag. p. 5.

2 ἀγαπητά· ^a καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ^a Joh. 13, 34: 15, 12.
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ^{Gal. 2, 20.}
 ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ^{1 Thess. 4, 9. Tit. 2, 14. Heb. 8, 3: 9, 14.}
 ὁσμὴν εὐωδίας. Ἰορνεῖα δὲ καὶ πᾶσα ἀκαθαρσία ^{1 Pet. 3, 18.}
 ἡ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέ- ^{1 Joh. 3, 11, 23: 4, 21.}
 4 πει ἀγίοις· ^a καὶ αἰσχροτήης, καὶ μωρολογία, ἡ εὐτρα- ^{1 Pet. 4, 29. Gal. 5, 19.}
 πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ^{Col. 3, 5.}
 5 ἵ τοῦτο γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, ἡ ἀκά- ^{1 Cor. 6, 9, 10. Apoc. 22, 15.}
 θαρτος, ἡ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
 5 ^a μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα ^a 2, 2. Matt. 24, 4. Rom. 1, 18. Col. 3, 6.
 γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει- ^{2 Thess. 2, 3.}
 3 θείας. μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ^a ἦτε γὰρ ² Luc. 16, 8. Joh. 12, 36. 1 Thess. 1, 9: 5, 4. 7 Gal. 5, 22.
 ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτός ² Rom. 12, 2.
 περιπατεῖτε· (Ἰὸ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ^a Rom. 6, 21: 13, 12. 1 Cor. 5, 9: 10, 20. 2 Cor. 6, 14. 2 Thess. 3, 14.
 ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·) ^a δοκιμά- ^b Joh. 3, 20, 21.
 ζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· ^a καὶ μὴ συγ-
 κοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτους,
 μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῇ γινόμενα ὑπὸ
 αὐτῶν αἰσχρόν ἐστι καὶ λέγει· ^b τὰ δὲ πάντα ἐλεγ-

CHAP. V.

2. εἰς ὁσμὴν εὐωδίας. See Gen. viii. 21. Lev. iv. 31. It means, that God was pleased with the sacrifice and accepted it.

4. αἰσχροτήης. In Col. iii. 8. it is αἰσχρολογία.

Ibid. εὐτραπελία, which is mentioned as a kind of virtue by Aristotle, and means, a facility of expressing oneself elegantly. It is confounded with its opposite, μωρολογία. Most MSS. read εὐφροσύνη, ἡ μωρολογία. He is here about their con-

versation, and advises them to accustom themselves to discourse of the praises of God.

5. ἦτε. Most MSS. read ἴστε.

6. Let no man persuade you that such things are not wrong. Ibid. υἱοὺς. See 2 Thess. ii. 3.

9. πνεύματος. The best MSS. read φωτός.

11. ἐλέγχων is to discover, or bring to light, as in Heliodorus, δεινὸς δὲ ὁ τῆς δίκης ὀφθαλμός, ἐλέγχων καὶ τὰ ἀμύητα κρύφια καὶ ἀθέμιτα φωτίζειν. p. 397.

ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς
 ῥ Rom. 6, ἀπάτης· ἵνα νεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν.
 4: 12, 2.
 2 Cor. 5, 17. καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεοῦ.
 Col. 3, 10.
 κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

ε Zach. 8, Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἐκ-
 16. Rom.
 12, 5. στος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλοις

h Psal. 4, 4. μέλη. ὅ· Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μ

i Jac. 4, 7. ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν, ἵνα μὴ δίδετε τὸ

i Pet. 5, 9. πον τῷ διαβόλῳ. ὅ· Ὁ κλέπτων μηκέτι κλεπτεῖ.

k Act. 20, 34. 1 Thess. 4, 11. μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερ-

2 Thess. 3, 8, 12. σὶν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι. ἹΠ.

15, 3, 4. λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορε-

Col. 3, 16. ἔσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρε-

m 1, 13, 14. ἵνα δὲ χάριν τοῖς ἀκούουσιν· καὶ μὴ λυπεῖτε τὸ

Esa. 7, 13. πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε

2 Cor. 1, 22: 5, 5. ἡμέραν ἀπολυτρώσεως.

n Col. 3, 19. ὅ· Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ

o Matt. 6, 14. Col. 3, 12, 13. βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· ἵνα

νεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχνοι, χα-

ζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχα-

p Matt. 5, 45, 48. στατο ὑμῖν. ὅ· Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τίς

23. ἀνανεοῦσθαι. *And that ye are made new creatures, by the Spirit in your minds.*

24. ἐνδύσασθαι. *That you have put on.* He is alluding to the change in their spiritual state, which had taken place at their baptism.

Ibid. κατὰ Θεόν. *In the image of God.* See Col. iii. 10.

Ibid. ἐν δικ. When a man is baptised, and taken into covenant with God, he is at that moment accounted righteous

and holy in his sight.

25. ὅτι ἰσμέν. *And therefore if we deceive each other injure ourselves.*

27. τόπον. *Nor give the Devil an opportunity to injure.* Rom. xii. 19.

29. οἰκοδομὴν τῆς χρείας. *ful edifying.* See Luke xvi.

Ibid. δὲ χάριν, *gratum* Raphael. See Luke iv. 22. Col. iv. 6.

32. χαρίζεσθαι is to forgive freely, or gratuitously.

- 25 ἰδίοις ἀνδράσιν ἐν παντί. ^mΟἱ ἄνδρες, ἀγαπάτε τὰς ^m 5, 2. Gal.
 γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ^{1, 4. Col.}
 26 ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ⁿἵνα ⁿ Joh. 3, 5:
 αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ^{15, 3. Tit.}
 27 ῥήματι, ὅνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον, τὴν ^{3, 5. 1 Pet.}
 ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν ^{3, 21.}
 28 τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος. οὕτως ὀφεί-
 λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ
 ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυ-
 29 τὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμί-
 σησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ
 30 Κύριος τὴν ἐκκλησίαν. ^pὅτι μέλη ἐσμὲν τοῦ σώματος ^p Rom. 12,
 αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐ- ^{5. 1 Cor. 6,}
 31 τοῦ· ^qἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα ^q Gen. 2,
 αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς ^{24. Matt.}
 τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα ^{19, 5. 1 Cor.}
 32 μίαν· ^rΤὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ ^r 6, 16.
 33 λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ
 ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
 ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν
 ἄνδρα.
- 6 ἹΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυ- ^r Col. 3, 20.
 2 ρίῳ· τοῦτο γάρ ἐστι δίκαιον. ^sΤίμα τὸν πατέρα σου ^s Exod. 20,
 12. Deut. 5,
 16. Matt.
 15, 4.

26, 27. There seems an allusion to the eastern custom of a bride being washed before her marriage.

27. αὐτήν. The reading is perhaps αὐτός.

Ibid. ἑαυτῷ. We should rather have expected τῷ Θεῷ but S. Paul uses ἑαυτῷ on account of the union of the Father. and

the Son.

29. Κύριος. Most MSS. read Χριστός.

30. σαρκὸς—ὀστέων. The allusion is evident to Gen. ii. 23. *We are flesh of his flesh, and bone of his bone.*

32. ἐγὼ δὲ λέγω. See 1 Cor. i. 12.

‘καὶ τὴν μητέρα’ ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ‘ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐν τῇ γῇ.’ ‘Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοτιθεῖς Κυρίου.

† Deut. 6, 7, 20. Col. 3, 21.

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‘Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρώποι, ἀλλ’ ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ’ εὐνοίας διὰ

† Rom. 2, 6. 2 Cor. 5, 10.

λεόντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· *εἰδότες ὅτι ὁ ἕαν τι ἕκαστος ποιῇ ἀγαθόν, τοῦτο κομείσει

† Deut. 10, 17. 2 Par. 19, 7. Job. 34, 19. Sap. 6, 7. Eccl. 35, 16. Act. 10, 34. Rom. 2, 11. Gal. 2, 6. Col. 3, 25. 4, 1.

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1 Pet. 1, 17. 2 Rom. 13, 12. 2 Cor. 6, 7. 1 Thess. 5, 8. 2, 2. Luc. 22, 53. Joh. 12, 31. 14, 30. Col. 1, 13.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· *ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. *ὅτι οὐκ ἔστι ἡμῶν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας

CHAP. VI.

7. All the old MSS. read *τῷ κυρίῳ*.
11. *στῆναι* (or *ἵστασθαι*)
wrestle
himself
12.
against
xvi. 1

ii. 14.

Ibid. *ἀρχαὶ καὶ ἐξουσίαι καὶ κοσμοκράτορες* in i. 21. iii. 10. Col. i. 16. ii. 15. Rom. viii. 38.

Ibid. *κοσμοκράτορας*. Ouraviour calls the Devil *ἄρχὴν καὶ ἐξουσίαν*. John xii. 31. The text is perhaps an interpolation.

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 εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρα- ^{2 Thess. 3,}
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Ibid. σκότους. See Col. i. 13.
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Ibid. πνευματικά τῆς πονηρίας.
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22. 1 Tim.
6, 1. Tit. 2,
9. 1 Pet. 2,
18.

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25 : 4, 1.
1 Pet. 1, 17.
x Rom. 13,
12. 2 Cor.
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1 Thess. 5,
8.
u 2, 2. Luc.
22, 53. Joh.
12, 31 : 14,
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VOL. II.

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 15 δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμα- ^{Luc. 12, 35.}
 16 σίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλα- ^{2 Cor. 6, 7.}
 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε ^{1 Thess. 5,}
 πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· ^{8, 1 Pet. 1,}
 7 ^d καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ ^d Heb. 4,
 8 τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ· ^{12. Apoc. 1,}
 πᾶσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ ^{16: 2, 16:}
 καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ^{19, 15.}
 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ^e Matt. 24,
 9 ἀγίων, ^f καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοί- ^{42: 25, 13.}
 ξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυσ- ^{Luc. 18, 1.}
 10 τήριον τοῦ εὐαγγελίου, ^g ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ^{Rom. 12,}
 ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι. ^{12. Col. 4,}
 11 Ἵνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, ^{2. 1 Thess.}
 πάντα ὑμῖν γνωρίσει ^h Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς ^{5, 17.}
 καὶ πιστὸς διάκονος ἐν Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς ^f Act. 4, 29.
 εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρα- ^{Col. 4, 3.}
 12 ⁱ

Ibid. σκότους. See Col. i. 13.
 Luke xxii. 53.

Ibid. πνευματικά τῆς πονηρίας.
Evil spirits.

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‘καὶ τὴν μητέρα’ ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ‘ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.’ ‘Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

“Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ’ ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ’ εὐνοίας δου-

λεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· *εἰδότες ὅτι ὁ εἰς τὸν οὐρανὸν ἀναβὰς ἔστιν ὁ Κύριος, ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομμεῖται.

παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. *Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέτες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψία οὐκ ἔστι παρ’ αὐτοῦ.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· *ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. *ὅτι οὐκ ἐστὶν ἡμῶν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας.

CHAP. VI.

7. All the old MSS. read ὡς τῷ κυρίῳ.

11. στῆναι. In allusion to a wrestler being able to keep himself on his legs.

12. πρὸς αἷμα καὶ σάρκα. Merely against human beings. See Matt. xvi. 17. 1 Cor. xv. 50. Heb.

ii. 14.

Ibid. ἀρχαὶ and ἐξουσίας met. angels in i. 21. iii. 10. Col. i. 16.

ii. 15. Rom. viii. 38.

Ibid. κοσμοκράτορας. Our Saviour calls the Devil ἀρχὸν τοῦ κόσμου. John xii. 31. Τοῦ αἵματος is perhaps an interpretation.

τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικά
τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. ^b διὰ τοῦτο ἀναλά- ^b 2 Cor. 10,
βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστή- ⁴
ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασά-
μενοι στήναι. ^c στήτε οὖν περιζωσάμενοι τὴν ὁσφύν ^c Esa. 11,
ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς <sup>5: 59, 17-
Luc. 12, 35.
δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμα- <sup>2 Cor. 6, 7.
1 Thess. 5,
σία τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλα- <sup>8. 1 Pet. 1,
13.
βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε
πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·</sup></sup></sup>

^d καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ ^d Heb. 4,
τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ· ^e διὰ <sup>12. Apoc. 1,
16: 2, 16:
πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ <sup>19, 15.
e Matt. 24,
καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες <sup>42: 25, 13.
Luc. 18, 1.
ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν <sup>Rom. 12,
12. Col. 4,
ἀγίων, ^f καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοι- <sup>2. 1 Thess.
5, 17.
ξῇ τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυσ- ^f Act. 4, 29.
Col. 4, 3.
τήριον τοῦ εὐαγγελίου, ^g ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, <sup>2 Thess. 3,
1.
ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.</sup></sup></sup></sup></sup></sup>

Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, ^g Act. 28,
20. 2 Cor.
πάντα ὑμῖν γνωρίσει ^h Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς ^h Act. 20,
καὶ πιστὸς διάκονος ἐν Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς <sup>4. Col. 4, 7.
2 Tim. 4,
εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρα- <sup>12. Tit. 3,
12.</sup></sup>

Ibid. σκότους. See Col. i. 13.
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καλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀφθαρσίᾳ. ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τι-
χικοῦ.

EPISTLE TO THE PHILIPPIANS.

There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of S. Paul's companions had left Rome, (ii. 20.) and he himself seems to have expected his release.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

^a 1 Cor. 1, 2. **ΠΑΥΛΟΣ** καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ.
πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φι-
^b Rom. 1, 7. ¹ Pet. 1, 2. λίπποις, σὺν ἐπισκόποις καὶ διακόνοις· ^b χάρις ὑμῶν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

^c Rom. 1, 9, 10. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 3. 1 Thess. 1, 2. ^c Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν.
πάντοτε ἐν πάσῃ δεῖσει μου ὑπὲρ πάντων ὑμῶν μετὰ
χαρᾶς τὴν δέξιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν.
¹, 3. εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν
πεποισθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔρ-
γον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ

^d Ephes. 3, 1. 4, 1. Col. 4, 3, 18. 2 Tim. 1, 8. Heb. 13, 3. ^d καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων
ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς
δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐ-

CHAP. I.

1. ἐπισκόποις. See note at Acts xx. 17.

5. ἐπὶ τῇ κοινωνίᾳ. For the participation which you have had in the gospel. See 1 Cor. i. 9.

6. ἐπιτελέσει. Will continue it.

7. As it is natural for me to be thus thinking of all of you.

Ibid. ἀπολογία probably alludes to a defence which he had now made of himself, and he says that he was thinking of the Philippians while he was making it.

Ibid. καὶ βεβ. τοῦ εὐαγγελίου. And in every thing that I do to confirm the gospel.

- αγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς
 8 ὄντας. * μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ ^{Rom. 1, 9.}
 9 πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ. καὶ ^{9, 1. 2 Cor.}
 τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον ^{1, 23: 11,}
 καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή- ^{31. Gal. 1,}
 10 σει, ^{20. 1 Thess.} εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε ^{2, 18.}
 11 εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ^{5 Joh. 15, 4,} πε- ^{5, 8. Eph.}
 πληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χρι- ^{1, 12.}
 στοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
 12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
 14 ἐν ὧ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς
 πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς
 δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λό-
 15 γον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς

Ibid. συγκοινωνούς. *I am always thinking of your being partakers in the same grace with me.*

8. σπλάγχνοις Ἰησοῦ Χριστοῦ is *Christian love and tenderness*, such as Jesus Christ shewed for mankind.

9. I pray, that your charity may increase in proportion as your knowledge increases.

Ibid. αἰσθήσει is *perception*, and may be connected particularly with δοκιμάζειν. See αἰσθωνται in Luke ix. 45.

10. εἰς τὸ δοκιμάζειν. *That ye may be able to discern the differences of things.* See Rom. ii. 18. Heb. v. 14.

11. Most MSS. read καρπὸν — τόν.

13. φανεροὺς ἐν Χριστῷ. He means, that it was becoming

generally known that he was imprisoned for the sake of Christ.

Ibid. πραιτωρίῳ. Some think this means *the emperor's palace*; others, *the quarter of the praetorian guards*. The latter is most probable: see Acts xxviii. 16: and the soldier, to whom S. Paul was fastened, (who was perhaps frequently relieved,) would be the means of making S. Paul's case known in the army.

15. Τινὲς μὲν καί. The conjunction shews, that these are different from the *brethren* mentioned in ver. 14. The latter were more bold in preaching the gospel; and other persons caused the name of Christ to be generally known: some of

δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. οἱ μὲν
 ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνῶς.
 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ
 ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου
 κεῖμαι. τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ
^{t 2 Cor. 1, 11.} χαίρω, ἀλλὰ καὶ χαρήσομαι. οἶδα γὰρ ὅτι τοῦτό μοι
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ
^{u Rom. 5, 5.} ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, κατὰ
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδεὶ
 αἰσχυνήσομαι, ἀλλ' ἐν πάσῃ παρήρῃσι, ὥς πάνποτε
 καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου.
 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

Ἔμοι γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν
 κέρδος. εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔσται

these did it διὰ φθόνον, because they envied S. Paul his popularity; others δι' ἐριν, that they might raise opposition against him.

15. δι' εὐδοκίαν. There were others again, who without believing in Christ, yet out of good-will to S. Paul made it publicly known that he was a Christian.

16. ἐξ ἐριθείας. Others again took pains to spread the name of Christ, that they might excite persons against S. Paul, and make his confinement still more severe.

17. ἐξ ἀγάπης. Some of them had charitable motives, because they knew that S. Paul was kept a prisoner for sake of the gospel, and that he wanted to make his defence. The best

MSS. transpose ver. 16 and 17.

18. Χριστὸς καταγγέλλεται. The name of Christ is made public known.

19. εἰς σωτηρίαν. To my deliverance. Pyle, Macknight. He felt confident, that if the fact of his being a Christian was known, and if he was allowed to make his defence, his release would be the consequence.

20. παρήρῃσι. This is in allusion to his defence, which he was anxious to make.

21. To live, is to continue in the service of Christ: to die, is a gain, because it releases me from my troubles. Some render it, Christ is a gain to me whether I live or die.

22. εἰ δὲ τὸ ζῆν. Some connect this, as well as τὸ ἀποθανεῖν, with οὐ γινώσκω, But re-

- 23 γου· καὶ τί αἰρήσομαι, οὐ γνωρίζω· ^a συνέχομαι γὰρ ^{a 2 Cor. 5, 8.}
 ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύσαι, καὶ
 24 σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρείσσον· τὸ δὲ
 25 ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. Καὶ
 τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶ-
 σιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πί-
 26 στεως, ^a ἵνα τὸ καίχημα ὑμῶν περισσεύῃ ἐν Χριστῷ ^{a 2 Cor. 1, 14: 5, 12.}
 Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς
 27 ὑμᾶς. ^a Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ ^{a Ephes. 4, 1. Col. 1, 10. 1 Thess. 2, 12.}
 πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν,
 ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι,
 μιᾷ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,
 28 ^b καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ^{b 2 Thess. 1, 5.}
 ἥτις αὐτοῖς μὲν ἐστὶν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σω-
 29 τηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ^c ὅτι ὑμῖν ἐχαρίσθη τὸ ^{c Act. 5, 41. Rom. 5, 3.}
 ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ
 30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες
 2 οἶον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. Εἴ τις
 οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,

ther to continue alive is profitable to me, and what I am to choose, I really do not know. But the first clause is probably to be taken by itself: But if to continue alive be the thing intended for me, this my present state, viz. affliction and suffering, is the result of my labours: or, But if to continue alive, still this, viz. death, is the fruit of my labours.

23. The best MSS. read *συνέχομαι* *δέ*.

24. *μᾶλλον κρείσσον*. So Isæus, *πολὺ μᾶλλον ἰσχυρότερον*. *Pro Nicost.* p. 75. Isocrates, *κρείττον*

εἶναι τεθνάναι μᾶλλον. *De laud. Hel.* p. 417.

26. The Philippians made it their boast that they had received the gospel from S. Paul: he says that this feeling should be strengthened by his coming among them again.

28. *ἥτις*. Which opposition is a proof that they who offer it are in a lost state, because they oppose the only means of salvation.

30. *ἀγῶνα*. See Col. ii. 1.

CHAP. II.

1. He had exhorted them in i. 27. to have one mind: he

εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰ-
 κτιρμοὶ, ^d πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ
 Rom. 12, φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ εἶ
 10, 16: 15, φρονούντες· ^e μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ
 5. 1 Cor. 1, τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντες
 10. 1 Pet. 3, 8, ἑαυτῶν· ^f μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ
 6 Rom. 12, τὰ ἐτέρων ἕκαστος. ^g Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν.
 10. 1 Pet. 24: 13, 5, ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ^h ὃς ἐν μορφῇ Θεοῦ ὑπάρ-
 29. Joh. 13, χων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ⁱ ἀλλ'
 15. 1 Pet. 2, 21, ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιωμά-
 2. 17, 5, τῶν ἀνθρώπων γενόμενος· ^k καὶ σχήματι εὔρεθεις ὡς ἄ-
 2. Cor. 4, 4, Col. 1, 15, θρωπος, ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπήκοος μέμ-
 Heb. 1, 3, 1 Ps. 22, 6, Esa. 42, 1:
 52, 13: 53, 3, 11. *now repeats it more strongly.*
 Zach. 3, 8, *If there be any force in exhort-*
 Matt. 20, *ing you in the name of Christ,*
 28. Luc. 22, *if there be any comfort in feel-*
 27. Joh. 13, *ing charity, if you all partake of*
 14. Rom. 1, *one and the same spirit.*
 3: 15, 3. 1. τινὰ σπλάγχνα. It is sin-
 Gal. 4, 4. gular that all the best MSS.
 k Joh. 10, read τὶς for τινά.

4. σκοπεῖτε. The best MSS. read σκοποῦντες.

5. He now proposes Christ as a pattern for not thinking of what belonged to himself, but being ready to give it up for the sake of others.

6. μορφῇ Θεοῦ. The word μορφή, when applied to God, means his nature, because he has properly no form or shape. It is so used by Josephus, who says that the heathen deified the worst passions of the mind, εἰς θεοῦ φύσιν καὶ μορφήν ἀνέπλασαν. *Comp. Arion. II.* He had before said that God is μορφήν τε καὶ μέγεθος ἡμῖν ἀφρατος. In ver. 7. μορφήν δούλου means the

human nature, and therefore Θεοῦ means the divine nature.

Ibid. οὐχ ἀρπαγμὸν ἡγήσατο. Theodoret explains it, οὐ μετρίως τοῦτο ὑπέλαβε, and Rufinus, *sibi magni aliquid deputat.* Ἀρπαγμός is a thing worth catching at, a great prize, and the meaning is, that Christ was not ostentatious of his equality with God, he acted as if he had not, he laid it aside.

Ibid. τὸ εἶναι ἴσα Θεῷ. *He being equal with God.* The phrase implies that Christ actually possessed this equality.

7. ἐκένωσε. Literally emptied or divested himself. Not that Christ laid aside his divine nature, but he divested himself of the μορφή Θεοῦ, the appearance and glory of God.

Ibid. The phrase μορφήν δούλου is explained by ὁμοιωμάτων ἀνθρώπων.

8. Two distinct acts of condescension are mentioned. Christ: 1. his taking the

- 9 θανάτου, θανάτου δὲ σταυροῦ. ¹ διὸ καὶ ὁ Θεὸς αὐτὸν ^{18. Heb. 2, 9, 14, 17:}
 ὑπερένψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ^{5, 8: 12, 2.}
 10 ὄνομα· ^m ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ^{1 Pt. 110, 1. Esa. 53, 12.}
 11 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· ⁿ καὶ πᾶσα ^{Joh. 10, 17: 17, 1, 2, 5. Act. 2, 33. Eph. 1, 21. Heb. 1, 4: 2, 9.}
 γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χρι-
 12 στὸς, εἰς δόξαν Θεοῦ πατρός. ὥστε, ἀγαπητοί μου, ^m καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ ^{Esa. 45, 23. Rom. 14, 11. Apoc. 5, 13.}
 μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ ⁿ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν ^{Joh. 13, 13. Act. 2, 36. 1 Cor. 8, 6: 12, 3.}
 13 κατεργάζεσθε· ^o ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν ^o καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ^o 2 Cor. 3, 5. Heb. 13, 21.
- 14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ^{21.}
 15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώ-
 μητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
 16 οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ^r λόγον ζωῆς ^r 2 Cor. 1, 14. Gal. 2, 2. 1 Thess. 2, 19: 3, 5.
- 17 ^s Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργ- ^s 2 Cor. 7, 4. 2 Tim. 4, 6.
 γία τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν
 18 ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ
 μοι.

man nature; 2. his submitting to death.

Ibid. θανάτου δι. *Et quidem mortis crucis.*

10. καταχθονίων may mean evil angels, in allusion to the common notion of *Dii inferi*: or the whole passage may mean that Christ is Lord of the living and the dead.

15. γένησθε. Probably *ἦτε*.

Ibid. γενεᾶς σκολ. καὶ διεστρ. See Deut. xxxii. 5. Most MSS. read μέσον for ἐν μέσῳ.

Ibid. φαίνεσθε is indicative, *ye appear*. Elsner, Wolf.

16. ἐπέχοντες. This is perhaps a continuation of the metaphor φωστῆρες. *Holding up on high the word of life*, as a beacon.

17. He supposes the faith of the Philippians to be a sacrifice offered to God, and as a libation or drink-offering was poured upon the sacrifice, (Exod. xxix. 40, 41.) so he is willing to shed his own blood, i. e. to die, for the gospel.

† Act. 16, 1. ἵ' Ελπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως
 Rom. 16, πέμψαι ὑμῖν, ἵνα καὶ γὰρ εἰς ψυχῶν, γνοὺς τὰ περὶ ὑμῶν
 21. οὐδένα γὰρ ἔχω ισόψυχον, ὅστις γνησίως τὰ περὶ
 1 Thess. 3, 2. ὑμῶν μεριμνήσει. ὅτι πάντες γὰρ τὰ ἑαυτῶν ζητοῦ-
 u 1 Cor. 10, 24: 13, 5. σιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ· τὴν δὲ δοκιμὴν αὐτοῦ
 γνωσσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσε
 εἰς τὸ εὐαγγέλιον. τοῦτον μὲν οὖν ἐλπίζω πέμψαι
 τ 1, 25. ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ, ἐξ αὐτῆς. ἡ πέποιθα δὲ ἐ-
 Philem. 22. Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. ἡ Ἀναγκαῖα
 γ 4, 18. δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν
 Philem. 2. καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λει-
 τουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ἐπει-
 ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδελφονῶν, διότι ἡκού-
 σατε ὅτι ἡσθένησε. καὶ γὰρ ἡσθένησε παραπλήσιον
 θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἡλέησεν, οὐκ αὐτὸν ὁ-
 μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῆ-
 σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτόν

20. S. Paul's other compani-
 ons, who are mentioned in the
 Epistles to the Colossians and
 Philemon, had probably left
 Rome. If S. Luke had been
 there, he would certainly have
 been mentioned, as he had
 passed so much time at Phi-
 lippi. See note at Acts xx. 5.
 Γνησίως means, that Timothy
 would take care of the Philip-
 pians, as if he was one of
 them.

21. τὰ ἑαυτῶν. These per-
 sons had perhaps gone to their
 respective countries: they still
 intended to preach the gospel,
 but they looked to their own
 homes.

23. ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ
 As soon as I see how things are
 going with me here; as ὡς ἂν
 ἔλθω, 1 Cor. xi. 34. or, thus
 may see at a distance, and
 him, the things which concern
 me at Philippi.

25. ὑμῶν ἀπόστολον. Ep-
 aphroditus had been sent by the
 Philippians with pecuniary re-
 lief to S. Paul. Tacitus men-
 tions Epaphroditus a freedman
 of Nero; (Annal. xv. 55.) as
 Suetonius calls him, "a libellus
 "Neroni." (Nero. 49. Domit.
 14.) He was master of Epiphe-
 tetus, and some think him to
 be the person mentioned here.

- 29 ^{πάλιν} χαρήτε, καὶ γὰρ ἀλυπότερος ὤ. ^{προσδέχεσθε} 1 Cor. 16, 18. 1 Theas.
 οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοι- 5, 12. 1 Tim.
 30 οὗτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ 5, 17. Heb.
 μέχρι θανάτου ἡγγισε, παραβουλεύσáμενος τῇ ψυχῇ,
 ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με 1 Cor. 16, 17.
 λειτουργίας.
- 3 ^{ΤΟ} λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ ^{4, 4.}
 αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ 1 Theas. 5, 16.
- 2 ἀσφαλές. ^{βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς} c Esa. 56, 10. 2 Cor.
 3 ἐργάτας, βλέπετε τὴν κατατομήν· ^{ἡμεῖς γάρ ἐσμεν} 11, 13.
 ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυ-
 χόμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποι-
 4 θότες, ^{καίπερ ἐγὼ ἔχων πεποιθήσω καὶ ἐν σαρκί.} Rom. 2, 29;
 Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 4, 11, 12.
 5 ^{περιτομή ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βεν- Col. 2, 11.}
 ἰαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, e Act. 23, 6: 26, 4, 5.
 Rom. 11, 1. 2 Cor. 11, 18, 21, 22. 1 Gen. 17, 12.

28. *πάλιν χαρήτε.* *Ye may have your joy restored.*

30. *παραβουλεύσáμενος τῇ ψυχῇ.* *Having neglected to consult his own life.* Many MSS. read *παραβουλεύσáμενος.*

Ibid. ὑστέρημα. *That he might do that service to me, which you at this distance were not capable to perform.* Pyle. See 1 Cor. xvi. 17.

CHAP. III.

2. *κύνας.* He means the Jews, and perhaps calls them *dogs*, because they applied this term to the Gentiles, (Matt. xv. 26.) and were always snarling and biting.

Ibid. κατατομήν. The Jews were always boasting of their circumcision, and S. Paul shews

his opinion of it by calling it a mere *cutting* of the flesh.

3. *περιτομή.* *We Christians have the true circumcision of the heart.* See Acts vii. 51. Many MSS. read *πνεύματι Θεοῦ.*

5. *περιτομή.* Some read *περιτομή*: but the nominative is preferable; and we have a similar construction in Rom. xii. 9. Heb. xiii. 5. S. Paul means to say, that he was not circumcised as a proselyte.

Ibid. Βενιαμίν. The tribe of Benjamin was perhaps thought to have some distinction, as descended from Rachel and not from an handmaid; and because it had not joined the ten revolted tribes.

- 6 Act. 8, 3: ⁶ κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην
 9, 1: 22, 4. τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. ^h Ἀλλ' ἄτινα ἦ-
 Gal. 1, 13. 1 Tim. 1, 13. μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν
^h Matt. 13, 44. ἀλλὰ μενούγγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι δι-
 1 Jer. 9, 23. 24. Joh. 17, 3. τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυ-
 ρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην· καὶ ἡγοῦμαι
 k Rom. 1, 17: 3, 21, 22: 9, 30: 10, 3, &c. σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, ^k καὶ εὗρεθῶ ἐν
 αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
 τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην·
 1 Rom. 6, 3, 4, 5: 8, 17. ἐπὶ τῇ πίστει, ^l τοῦ γνῶναι αὐτόν, καὶ τὴν δύναμιν
 2 Cor. 4, 10, 11. 2 Tim. 2, 11, 12. τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
 1 Pet. 4, 13. μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, ὥ-
 πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.
 m 1 Tim. 6, 12. Heb. 12, 23. οὐχ ὅτι ἦδη ἔλαβον, ἢ ἦδη τετελείωμαι, διώκω δὲ
 καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χρι-
 στοῦ Ἰησοῦ. ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογιζομαι κατε-
 ειληφέναι· ⁿ ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενα
 2 Luc. 9, 62. 1 Cor. 9, 24. 2 Tim. 4, 7. τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώ-
 κω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ·

6. δικ. τὴν ἐν νόμῳ. Such righteousness as the Law can give to those who obey its precepts.

8. ἐζημιώθην. I have not only looked upon them as loss, but I have actually deprived myself of them.

9. τὴν ἐκ Θεοῦ δικ. See Rom. iii. 21.

10. τοῦ γνῶναι. See Matt. ii.

13. Ib. κοινωνίαν. The share which we have in his sufferings.

Ibid. συμμορφούμενος. Having died together with him, εἴπως, in

the hope that I may attain.

11. Many MSS. read τὸν νεκρῶν.

12, 13, 14. The whole this passage is a metaphor of persons running in a race: the prize is, the resurrection of the dead.

12. τετελείωμαι may be the same as τὸν δρόμον τετελεκεῖν 2 Tim. iv. 7.

Ibid. ἐφ' ᾧ. For which, with reference to which. It is for the purpose of giving him this very prize that Christ took S. Paul into his service.

- 15 Χριστῷ Ἰησοῦ. ὅσοι οὖν τέλειοι, τοῦτο φρονώ-
 μεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῶν
 16 ἀποκαλύψει. ἅπλῃ εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοι-
 17 χεῖν κανόνι, τὸ αὐτὸ φρονεῖν. Ὡς συμμιμηταί μου γί-
 νεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦν-
 8 τας, καθὼς ἔχετε τύπον ἡμᾶς. ὅ πολλοὶ γὰρ περιπα-
 τοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων
 9 λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν τὸ
 τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ
 10 αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. Ὡς ἡμῶν
 γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ
 11 σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν, ὅς
 μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς
 τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης
 αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
 ὑποτάξαι ἐαυτῷ τὰ πάντα.

15. τέλειοι. *As many of us, therefore, as are perfectly instructed in the gospel, let us think that this is the prize which we are to aim at: and if you have any other notions upon the subject, God will provide means for you to be enlightened.*

16. ἐφθάσαμεν. But although we have not yet obtained the prize, yet with respect to the point at which we are arrived, it becomes you to walk in the same track. The words κανόνι τὸ αὐτὸ φρονεῖν, are perhaps an interpolation.

17. οὕτω. *Those who walk in the manner that I have described, looking to the resurrection as their prize.*

18. ἐχθροὺς τοῦ σταυροῦ. He

perhaps means literally, that they denied the fact of Christ having died upon the cross. The Gnostics did this.

19. δόξα. The Gnostics boasted of their knowledge. S. Paul may have alluded to this, or it may mean, as Raphael says, *Qui de iis rebus gloriatur, quare eos pudere oportebat.*

20. πολίτευμα. *The place of our citizenship.* We are not citizens of this world, but only strangers and sojourners. *Raphael.*

Ibid. ἐξ οὗ, either οὐρανοῦ, or πολιτεύματος.

21. σῶμα τῆς ταπεινώσεως ἡμῶν. i. e. σῶμα ἡμῶν ταπεινόν. The words εἰς τὸ γενέσθαι αὐτὸ are perhaps an interpolation.

o 1 Cor. 2,
6: 14, 20.

92, 2. Rom.

12, 16: 15,

5, 7. 1 Cor.

1, 10. Gal.

6, 16. 1 Pet.

3, 8.

1 Cor. 4,

16: 11, 1.

1 Thess. 1,

6. 2 Thess.

3, 9. 1 Pet.

5, 3.

Rom. 16,

17. Gal. 6,

12.

16: 11, 1.

1 Cor. 1,

7. Ephes. 2,

6. 1 Thess.

1, 10. Titus

2, 13.

1 Cor. 15,

26, 27, 43,

48, 49, 51.

Col. 3, 4.

1 Joh. 3, 2.

γ 2, 16. ¹ΩΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι.
 2 Cor. 1, 14.
 1 Thess. 2, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ.
 19, 20.

ἀγαπητοί. Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρα-
 2 Exod. 32, καλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ² καὶ ἐρωτῶ καὶ σέ.
 32. Psal. 69,
 28. Dan. 12, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἰτιwes ἐν τῷ
 1. Luc. 10,
 20. Apoc. 3, εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ
 5: 13, 8: 20,
 12: 21, 27. τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ
 ζῶῃς.

^a 3, 1. ^aΧαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
 1 Thess. 5, ^b τὸ ἐπικεκῆς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.
 16.
 b Heb. 10, Κύριος ἐγγύς. ^cΜηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῷ
 25.
 c Psal. 55, προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτή-
 22. Matt. 6, ματα ὑμῶν γνωρίζεσθαι πρὸς τὸν Θεόν. ^d καὶ ἡ εἰρήνη
 25. 1 Tim. 6, 8, 17. τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς
 1 Pet. 5, 7. καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰη-
 d Joh. 14, σου.
 27. Rom. 5, 1. Eph. 2, 14.

^e Rom. 12, ^eΤὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ,
 17: 13, 13. ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφη-
 εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε,
 καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἰδέ-
 1 Rom. 15, ἐν ἐμοί· ταῦτα πράσσετε, ^fκαὶ ὁ Θεὸς τῆς εἰρήνης
 33. 2 Cor. 13, 11. ἔσται μεθ' ὑμῶν.

^g 2 Cor. 11, 9. ^gἘχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη πρὸς

CHAP. IV.

3. καὶ. All the best MSS. read καὶ.

Ibid. σύζυγε γνήσιε. The notion of S. Paul addressing this to his wife is perfectly untenable. He may have meant S. Luke, who was perhaps gone to Philippi. See ii. 20.

Ib. Κλήμεντος. This is generally supposed to have been

Clement, who was afterwards bishop of Rome, but nothing is known of his being at Philippi.

5. ὁ Κύριος ἐγγύς may mean The Lord is near to you, and watches over you.

6. Μηδὲν μεριμνᾶτε. Discourage yourselves for nothing. See Matt. vi. 25.

- ἀνεβάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε,
 11 ἡκαρεῖσθε δέ. ^h οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ ^h 1 Tim. 6,
 12 γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι. ⁱ οἶδα δέ ⁱ 1 Cor. 4,
 ταπεινωῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν ^{11. 2 Cor.}
 11, 27.
 πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ πε-
 13 ρισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐν-
 14 δυναμοῦντί με Χριστῷ. ^k πλὴν καλῶς ἐποιήσατε, ^k 1, 7.
 15 συγκοινωνήσαντές μου τῇ θλίψει. ⁱ οἶδατε δέ καὶ ^{1 a} 1 Cor. 11,
 ὑμεῖς, Φιλιππησίιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-
 νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς
 16 μόνοι· ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς
 17 τὴν χρεῖαν μοι ἐπέμψατε. ^m οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ^m Rom. 15,
 ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ^{28.}
 18 ὑμῶν· ⁿ ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρω- ^{n a} 2 Cor. 9,
 12. Heb.
 13, 16.
 ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.
 9^o ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ ^o 2 Cor. 9, 8.
 10 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ
 δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν
 αἰώνων. ἀμήν.
 1 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀ-
 2 σπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται

10. ἀνεβάλετε. Your care con-
 cerning me has revived.

11. ὑστέρησιν. I am not say-
 ing this, as if I had felt the
 want.

12. ἐν παντί, sc. χρόνῳ· ἐν
 πᾶσι, sc. πράγμασι.

15. ἐξῆλθον. When I left Ma-
 cedonia, and went to Corinth.
 2 Cor. xi. 9.

16. ὅτι καί. Ye know also

that before this, while I was in
 Thessalonica, ye sent &c.

17. Not that I want a repe-
 titio of such gifts for myself;
 but I want to see you do such
 acts as will be put down to your
 own account.

18. ἀπέχω — πεπλήρωμαι. So
 Arrian, Τὸ γὰρ εὐδαιμονοῦν, ἀπ-
 εἶχεν δεῖ πάντα ἃ θέλει, πεπληρω-
 μένῳ τινὶ τοικεῖται. Epict. III. 24.

ὕμᾱς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

22. οἰκίας. Raphel shews from Polybius, that this would imply, not the household, but the relations of the emperor. Raphel prefers interpreting it as *mesticos, libertos et servos*.

EPISTLE TO THE COLOSSIANS.

For the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The only question is, whether S. Paul himself had been at Colossæ, and planted the church there. See the Introduction to the Epistle to Philemon. The principal churches in Phrygia at this time were Laodicea, Colossæ, and Hierapolis. Laodicea was the metropolis of the country. Colossæ was situated on the river Lycus, where it falls into the Mæander.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεοῦ

α Rom. 1, 7. ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, * τοῖς ἐν Κ
 Gal. 1, 3.
 Eph. 1, 2. λασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ
 1 Pet. 1, 2.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν ἡ
Κυρίου Ἰησοῦ Χριστοῦ.

^b Eph. 1, 15. ^b Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κ.

3. 1 Thess. ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προῦν

2 Thess. 1, **χόμενοι**· **ἀκούσαντες** τὴν πίστιν ὑμῶν ἐν Χρ.

ε Eph. 1, 15. Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἀγ.
Philem. 5. ἡ ἀγάπη ἡ ἡμετέρα ἡ ἀγάπη ἡ ἡμετέρα ἡ ἀγάπη ἡ ἡμετέρα

διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς

νοῖς, ἣν προσηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας·

^e Marc. 4, 8. εὐαγγελίου, ^e τοῦ παρόντος εἰς ὑμᾶς, καθὼς κτλ.
Act. 6, 7.

παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καὶ

CHAP. I.

1. Τιμόθεος. See Philemon 1.

Ibid. Κολασσαῖς. Some MSS.

read Κολοσσαῖς.

4. ἀκούσαντες. Some have argued from this, that S. Paul had never been at Colossæ: but he may mean, that during his imprisonment at Rome he had heard of the progress of their faith. Most MSS. read

ἀγάπην ἣν ἔχετε.

5. διὰ τὴν ἐλπίδα. W
faith and charity ye have
exercised in consequence of the
&c.

6. This seems to show the gospel had now been preached in several parts of the world. See ver. 23. Rom. x. 18. MSS. read ἐν παντί τῷ κόσμῳ. καὶ αὐξάνουσαν.

καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε
 τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· ^{4, 12.} καθὼς καὶ ἐμάθετε ^{Philem. 23.}
 ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶ
 πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δη-
 λώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ^{5 Rom. 12,} Διὰ ^{2. Eph. 1,}
 τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παν- ^{15: 5, 10,}
 ὄμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα ^{17.}
 πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν
 πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, ^b περιπατῆσαι ^{h Gen. 17, 1.}
 ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν ^{Eph. 4, 1.}
 παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι ^{Philipp. 1,}
 εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυνα- ^{27. 1 Thess.}
 μούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ^{2, 12.}
 ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· ⁱ εὐχαρι- ^{1 Act. 26,}
 στοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν με- ^{18.}
 οῖδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ^k ὃς ἐρρύσατο ^{k Matt. 3,}
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκούτους, καὶ μετέστησεν ^{17. Eph. 6,}
 εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹ ἐν ᾧ ^{12. 1 Thess.}
 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ^{2, 12.}
 ἄφεσιν τῶν ἁμαρτιῶν· ^m ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ^{2 Heb. 2, 14.}
^{7. Heb. 9,}

7. καθὼς καὶ ἐμάθετε. This alludes to the success of the gospel in other countries, which the Colossians had heard of from Epaphras. He had now left Colossæ, and was with S. Paul at Rome, iv. 12. Philemon 3.

8. ἀγάπην ἐν πνεύματι is Christian charity, such as is inspired by the Spirit.

9. ἀφ' ἧς ἡμέρας ἠκούσαμεν, from the time that Epaphras came and gave us this account.

Ibid. πληρωθῇτε τὴν ἐπίγνωσιν.

Ye may have a full and perfect knowledge. Ἐπίγνωσις, which occurs so frequently in this Epistle, may be used in allusion to the boasted knowledge of the Gnostics.

10. Most MSS. omit ὑμᾶς, and read τῇ ἐπίγνωσει.

11. Chrysostom connects μετὰ χαρᾶς with εὐχαριστοῦντες.

13. τοῦ υἱοῦ τῆς ἀγάπης, i. e. τοῦ υἱοῦ ἀγαπητοῦ. See Eph. i. 6.

14. The best MSS. omit διὰ τοῦ αἵματος αὐτοῦ.

15. εἰκὼν τοῦ Θεοῦ ἀοράτου.

- ^d Joh. 1, 3. ἀοράτου, πρωτότοκος πάσης κτίσεως. ^d ὅτι ἐν αὐτῷ
¹ Cor. 8, 6.
 Eph. 1, 21: ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
 3, 9. Heb.
 1, 2. ¹ Pet. γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυ-
 3, 22.
 τητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐ-
 καὶ εἰς αὐτὸν ἐκτίσται· καὶ αὐτὸς ἐστὶ πρὸ πάν-
^e Act. 26, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. ^e καὶ αὐτὸς ἐ-
 23. ¹ Cor.
 15, 20, 23. ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστὶ
 Eph. 1, 22: ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν τῇ
 4, 15: 5, 23. Apoc. 1, 5.
 1, 2, 9. σιν αὐτὸς πρωτεύων· ὅτι ἐν αὐτῷ εὐδόκησε πᾶ-
 Joh. 1, 16: πλήρωμα κατοικῆσαι, ^f καὶ δι' αὐτοῦ ἀποκαταλλῆ-
 3, 34, 35. ^f Act. 10, τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵμα-
 36. Rom. 5, τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς
 1, 10. ² Cor. 5, 18. Eph. 1, 10: εἴτε τὰ ἐν τοῖς οὐρανοῖς. ^h καὶ ὑμᾶς ποτὲ ὄντας ἀ-
 2, 14, 16. ^h Eph. 2, 1, λοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔφ-
 2, 12.

God himself cannot be seen by the eye: but we see his likeness in his Son.

15. πρωτότοκος πάσης κτίσεως. Begotten before any thing was created. The expression excludes Christ from the number of created beings: and this priority is proved in ver. 16, by his having created all things. The Gnostics made Christ a later emanation from God.

16. Many MSS. omit τὰ after πάντα.

Ibid. δι' αὐτοῦ καὶ εἰς αὐτόν. See Rom. xi. 36, where the same is said of God the Father.

17. συνέστηκε. So Aristotle, ὡς ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῶν συνέστηκεν. De Mundo, VI. p. 471.

18. See Rom. xiv. 9. Πρωτότοκος is used with reference

to the spiritual birth of regenerated Christians. Christ the first who rose from the dead, and all persons risen actively with him at baptism, and become members of the church of which he is the head.

19. εὐδόκησε. Either εὐδοκῶν ὁ πατήρ, or εὐδόκησε τὸν υἱόν, as Raphael, who prefers the first.

Ibid. πᾶν τὸ πλήρωμα. Fullness of power and authority. See Eph. i. 23.

20. τὰ ἐπὶ τῆς γῆς, &c. Angels and men may have been reconciled before the death of Christ. Good angels now minister for them that be heirs of salvation. Heb. i. 14, and this they did not do before.

21. ἐχθροὺς. At enmity with God. See Eph. ii. 15.

12 τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ¹ ἐν τῷ σώματι ¹ Eph. 1, 4:
 τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ^{2, 15: 5, 26, 27.}
 ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐ- ² Tim. 1, 9.
 3 τοῦ· ^k εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ^k Job. 15, 6.
 ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
 εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ
 κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος
 4 διάκονος. ¹ Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ¹ Rom. 12, 5.
 ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων ¹ Cor. 12,
 τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐ- ^{27, 2} Cor. 1,
 5 τοῦ, ὃ ἐστὶν ἡ ἐκκλησία· ^m ἧς ἐγενόμην ἐγὼ διάκονος ^{5, 6: 4, 10, 11: 7, 4.}
 κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσάν μοι εἰς ^{Eph. 1, 23:}
 ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ⁿ τὸ μυστήριον ^{Philipp. 2, 17: 3, 10.}
 τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν ² Tim. 1, 8:
 γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· ^o οἷς ^{2, 10.}
 ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης ^m Eph. 3, 2.
 τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χρι- ⁿ Matt. 13,
 στὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ὃν ἡμεῖς καταγγέλ- ^{11. Rom.}
 λομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκον- ^{16, 25. Eph.}
 τες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ^p ἵνα παραστή- ^{1, 9: 3, 9.}
 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· ² Tim. 1, 10.
^{28.} ^{Titus 1, 2, 3.} ¹ Pet. 1, 20.
^o Rom. 9,
^{23.} Eph. 1,
^{7: 3, 8.} ^p 2 Cor. 11,
^{2.} Eph. 5,
^{27.}

22. σώματι τῆς σαρκὸς, i. e. σώματος σαρκικοῦ. This seems to imply, that Christ had another nature beside the human.

23. Most MSS. read πάσῃ κτίσει.

24. Most MSS. omit μου after παθήμασιν.

Ibid. ἀνταναπληρῶ. I fill up in my turn, i. e. my own share. Θλίψεις τοῦ Χριστοῦ are afflictions on account of Christ, as θλίψει καὶ ὑπομονὴ Ἰησοῦ Χριστοῦ,

Rev. i. 9: παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5: ὀνειδισμὸς Χριστοῦ, Heb. xi. 26. I am now suffering my share of those afflictions which still remain for the followers of Christ.

25. εἰς ὑμᾶς. This would rather shew, that S. Paul had preached at Colossæ.

27. ὅς. Many MSS. read εἰς.

28. πάντα ἄνθρωπον is perhaps repeated three times to shew the universality of the gospel.

εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν ἐνέργειαν
^{¶ Philipp. 1, 30.} αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. Ἡθε-
 γὰρ ὑμᾶς εἰδέναι, ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν κα-
 τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασιν τὸ πρότε-
^{¶ Joh. 17, 3.} ρόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδί-
 αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πᾶν
 πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνω-
 σιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ
^{¶ 1 Cor. 1, 24.} Χριστοῦ, ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφί-
^{¶ Eph. 5, 6.} αὐτοῦ καὶ τῆς γνώσεως ἀπόκρυφοι. Ἐπεὶ οὖν λέγω ὑ-
^{¶ 1 Cor. 5, 3.} μῖν, μή τις ὑμᾶς παραλογίζηται ἐν πῶνολογίᾳ· ἀλλὰ
 καὶ τῇ σαρκὶ ἁπείμι, ἀλλὰ τῷ πνεύματι σὺν ἡ-
 εὐμὴ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ σ-
^{¶ 1 Thess. 4, 1.} ρῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὥς οὖν πᾶ-
^{¶ 1. Judas 3.} ντες ἐλάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐ-
^{¶ Eph. 2, 21.} τῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν
^{22: 3, 17.} τῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθη-
 περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

29. κοπιῶ ἀγωνιζόμενος. *I am earnestly labouring.* S. Paul had the care of the churches upon him while he was at Rome, and laboured hard to check the false doctrines, particularly those of the Gnostics, which were then spreading.

CHAP. II.

1. ἀγῶνα refers to ἀγωνιζόμενος in i. 29. *Περὶ ὑμῶν, which concerns you.* The efforts of S. Paul at Rome were beneficial to his converts every where: particularly when he asserted the equal admission of Jews and Gentiles.

Ibid. ὅσοι οὐκ ἑωράκασιν. The

Colossians and Laodiceans not necessarily included in the clause. He mentions Laodiceans because the Epistle was not read there, iv. 16.

2. The reading is *προσ- συμβιβασθέντες*, which was altered to avoid the schism. See i. 10. iii. 16. 2 Cor. i. 10. 30.

Ibid. Θεοῦ is said by Waddell to refer to τοῦ Χριστοῦ as well as πατρὸς. Clement of Alexandria quotes it *μυστηρίου τοῦ Θεοῦ καὶ Χριστοῦ*.

3. ἐν ᾧ, i. e. μυστηρίῳ, or Λόγῳ.

4. Τοῦτο δὲ λέγω. *I say.* See 1 Cor. i. 12.

- 8 ^aΒλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς ^{ver. 20.}
 φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν ^{Matt. 15, 2.}
 τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ ^{Gal. 4, 3, 9.}
 9 κατὰ Χριστόν· ^aὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλή- ^{a 1, 19. Job.}
 ρωμα τῆς θεότητος σωματικῶς, ^bκαὶ ἐστε ἐν αὐτῷ ^{1, 14.}
 πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ^{b Job. 1, 16.}
 1 ἐξουσίας· ^cἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειρο- ^{c Deut. 10,}
 ποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν ^{16: 30, 6.}
 2 τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ^dσυντα- ^{Jer. 4, 4.}
 φέιντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρ- ^{Rom. 2, 29:}
 3 θητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ^{6, 6. Eph.}
 ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· ^eκαὶ ὑμᾶς νεκροὺς ^{4, 22. Phi-}
 ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς ^{lupp. 3, 3.}
 σαρκὸς ὑμῶν συνεζωποίησε σὺν αὐτῷ, χαρισάμενος ^{d Rom. 6, 3,}
 4 ἡμῖν πάντα τὰ παραπτώματα· ^eἐξαλείψας τὸ καθ' ^{4. Eph. 1,}
 15.

8. συλαγωγῶν applies to robbers. Φιλοσοφίας probably means the Gnostic philosophy, which at first was preached mostly by Jews, or by men who mixed up much of Judaism with the Platonic philosophy.

Ibid. στοιχεῖα. See Gal. iv. 3.

9. πλήρωμα. This confirms what was said at Eph. i. 23. The fathers understood this to mean literally, that *the fulness of the godhead dwells in Christ*. Σωματικῶς is *substantially, really*: see ver. 17.

10. πεπληρωμένοι. *Fully supplied with every thing*. Fell, Pyle.

11. ἀπεκδύσει. Each person figuratively at baptism *puts off the body* which was condemned to death for sin, and rises again with a new body. Τῶν ἁμαρτιῶν

is probably an interpolation.

Ibid. περιτομῇ τοῦ Χριστοῦ. *Christian circumcision*, i. e. baptism.

12. πίστεως τῆς ἐνεργείας. *Faith in the power*.

13. τῇ ἀκροβυστίᾳ. When ye were without that circumcision, which admitted to the Jewish privileges, God gave you the spiritual circumcision, which admits you to much higher privileges.

Ibid. σὺν αὐτῷ can only refer to *Christ*; and therefore συνεζωποίησεν must refer to *the Father*: and yet ἀπεκδυσάμενος and ἐδευγμάτισεν seem to refer to *Christ*.

14. ἐξαλείψας. In allusion to a creditor blotting or rubbing out a bond for a debt.

ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίῳ ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλάσας αὐτ.

8 Psal. 68, τῷ σταυρῷ· Ἐπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοῖς.
18. Esa. 53, ἐν αὐτῷ.
12. Matt. 2, 29.
Eph. 4, 8: ἐν αὐτῷ.

6, 12. Heb. 2, 14. ἢ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει.
ἢ Rom. 14, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων· ἢ ἔστ.

2, &c. Gal. 4, 10. σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ
1 Heb. 8, 5: ἢ μηδεὶς ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινώσει.

10, 1. ἢ Matt. 24, 4. Eph. 5, 6. 2 Thess. 2, 3. 1 Joh. 4, 1. 14. τὸ χειρόγραφον is the law written by the finger of God: this was ἐν δόγμασι, (Eph. ii. 15.) it contained various ordinances, which were καθ' ἡμῶν, i. e. they excluded the Gentiles from the covenant. S. Paul uses the word ἡμῶν, as identifying himself with the Gentiles. See 1 Thess. iv. 15.

Ibid. ἐκ τοῦ μέσου. Alluding to the separation and distinction between Jews and Gentiles.

Ibid. προσηλάσας is said to allude to the custom of a nail being driven through the board containing an edict which was abrogated. Grotius.

15. ἀπεκδυσάμενος is taken by the early commentators to mean, having divested himself of his body; and they refer it to his vanquishing death while he was in the grave. Modern writers make it govern τὰς ἀρχὰς καὶ τὰς ἐξουσίας, and the metaphor may be taken from a conqueror stripping the vanquished of their clothes. Ἀρχὰς and ἐξουσίας are evil angels. See Eph. vi. 12.

Ibid. δεειγμάτισεν. The metaphor is carried on of the conqueror exhibiting his captives in his triumphal procession. For θριαμβεύσας see 2 Cor. ii.

Ibid. ἐν αὐτῷ, as the conqueror as on a triumphal car. See Eph. ii. 16. and for the vanquishing of evil spirits, see John xii. 31. xvi. 11.

16. κρινέτω. Let no man judge you: let no man pretend to say that your religion concerns in &c.

Ibid. ἐν μέρει ἑορτῆς. In matter of a feast. Krebsius. Ibid. See 1 Pet. iv. 16.

18. καταβραβεύετω. Εἰς κρίναι is to decide in the public game and καταβραβεύειν is to decide wrongly, and hence, to pass sentence upon any one (κρινέτω, 16.) unjustly. Demosth. in N. diam, p. 544, 545. διὰ τὴν τὴν αἰτίαν ἐπιστάμεθα Στρατὶς ὑπὸ Μειδίου καταβραβεύεσθαι, καὶ παρὰ πάντα τὰ δίκαια ἀντιπρὸς.

Ibid. θέλων, delectans, Ioh. sius, Elsner. 1 Sam. xviii. 23. ἰδοὺ, θέλει ἐν σοὶ ὁ βασιλεὺς Psalm cxvi. 2. οὐκ ἐν τῇ βοήθειᾳ τοῦ ἱπποῦ θαλάσσει.

- σύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμ-
 βατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς
 9 αὐτοῦ, ἡ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ ^{1 Eph. 4, 15,}
 σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον ^{16.}
 καὶ συμβιβαζόμενον αὖξει τὴν αὖξησιν τοῦ Θεοῦ.
 10 ^m Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοι- ^{m ver. 8.}
 χείων τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματί- ^{Rom. 6, 3,}
 1 ⁱ ζεσθε; “Μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς” ^{5: 7, 4, 6.}
 2 ² ἅ ἐστι ^{Gal. 2, 19:}
 πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα ^{n Matt. 15,}
 3 καὶ διδασκαλίας τῶν ἀνθρώπων· ὅτινά ἐστι λόγον ^{9. Tit. 1, 14.}
 μὲν ἔχοντα σοφίας ἐν ἐβελοθρησκείᾳ καὶ ταπεινοφρο- ^{o ver. 18.}
 3 ¹ σὴν καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς ^{1 Tim. 4, 8;}
 3 πλησμονὴν τῆς σαρκός. ^{p 2, 12. Psal.}
 Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ ^{110, 1.}
 2 τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς ^{Rom. 6, 5.}
 3 γῆς. ^{Eph. 1, 20:} ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν ^{2, 6.}

Ibid. ἀγγέλων. Some of the Gnostics worshipped angels. See Titus iii. 9.

Ibid. ἐμβατεύειν is to walk up and down in, and hence to pry into. Aristides speaks of Philip ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα. *De Soc.* p. 240.

Ibid. νοὸς τῆς σαρκὸς αὐτοῦ, i. e. νοὸς αὐτοῦ σαρκικοῦ.

20. δογματίζεσθε. He had said in ver. 14. that the Jewish law, with its exclusive ordinances, (ἐν δόγμασι,) was now done away; and the Gnostics were now imposing many of these ordinances upon the Christians, such as μὴ ἄψῃ, μηδὲ γεύσῃ κ. τ. λ.

21. ἄψῃ. Some refer it to marriage, as in 1 Cor. vii. 1.

22. ἅ ἐστι πάντα. All which things are intended to be destroyed when used, according to the different rules and regulations of men: i. e. men may make what regulations they please concerning these things, which are all perishable, and your eternal happiness cannot depend upon them.

23. ἐβελοθρησκεία. Affected worship.

Ibid. ἀφειδίᾳ. One division of the Gnostics practised great abstinence.

Ibid. οὐκ ἐν τιμῇ τινι, i. e. ἐν οὐ τιμῶν τὰ πρὸς πλησμονὴν, i. e. pretending to have no regard for things which fill the body.

CHAP. III.

3. Christ has returned to his

- ὁ σύνδεσμος τῆς τελειότητος· ^οκαὶ ἡ εἰρήνη τοῦ Θεοῦ ^{ο Eph. 4, 4. Philipp. 4.}
 βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε.
 ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ^οὁ λόγος τοῦ ^{ο 1 Cor. 14, 26. Eph. 5.}
 Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ ^ο19.
 διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν
 τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· ^οκαὶ πᾶν ὃ τι ἂν ποιήτε ^{ο 1 Cor. 10, 31. Eph. 5, 20. 1 Thess. 5, 18. Heb. 13, 15.}
 ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ,
 εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.
 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίῳις ἀνδράσιν, ^{ο Gen. 3, 16. 1 Cor. 14, 34. Eph. 5, 22. 1 Pet. 3, 1.}
 ὡς ἀνῆκεν, ἐν Κυρίῳ. ^οΟἱ ἄνδρες, ἀγαπάτε τὰς γυ-
 ναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ^οΤὰ τέκνα, ^ο1
 ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν ^ο1 Eph. 5, 25. 1 Pet. 3, 7.
 εὐάρεστον τῷ Κυρίῳ. ^οΟἱ πατέρες, μὴ ἐρεθίζετε τὰ ^ο1 Eph. 6, 1. 1 Eph. 6, 4.
 τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσω. ^οΟἱ δοῦλοι, ὑπακού- ^ο1 Eph. 6, 5. 1 Tim. 6, 1.
 ετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφ- ^ο1 Tit. 2, 9. 1 Pet. 2, 18.
 θαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι
 3 καρδίας, φοβούμενοι τὸν Θεόν. καὶ πᾶν ὃ τι ἐὰν
 ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ
 4 ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν
 ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ Χρι-

14. σύνδεσμος. Charity keeps all Christians together, and makes them a perfect whole.

15. βραβευέτω. Let the peace which God inculcates be the umpire in all your differences. Many MSS. read Χριστοῦ for Θεοῦ.

16. ὁ λόγος τοῦ Χριστοῦ. The Gospel. Most MSS. read ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

18. Most MSS. omit ἰδίους.

20. Most MSS. read εὐάρεστον ἔστιν ἐν Κυρίῳ.

21. μὴ ἐρεθίζετε. Do not carry

their punishment too far. Raphael. Many MSS. read παροργίζετε.

Ibid. ἀθυμεῖν is to break the spirit of a person.

22. Θεόν. Many MSS. read κύριον.

23. καὶ πᾶν ὃ, τι. Many MSS. read δ.

24. τὴν ἀνταπόδοσιν τῆς κληρονομίας. The inheritance in return for your conduct.

24, 25. Most MSS. read τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίσεται.

²⁰ Act. 10, ³⁴ Rom. 2, ¹¹ 1 Pet. 1, 17. ^ο Eph. 6, 9. ^{στῷ δουλεύετε. ὁ δὲ ἀδικῶν κομμεῖται ὁ ἡδίκησε, καὶ οὐκ ἔστι προσωποληψία. Ὁ οἱ κύριοι, τὸ δίκαιον καὶ ἡμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.}

^p Luc. 18, 1. ^p Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ^ε Rom. 12, ¹² Eph. 6, ¹⁸ 1 Thess. 5, 17. ^{αὐτῇ ἐν εὐχαριστίᾳ. προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λα-}
^q 1, 26: 2, 2. ^{λῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι.}
^{Matt. 13, 11} 1 Cor. 4, 1: 16, 9. ^{ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. Ἐν σοφίᾳ}
^{2 Cor. 2, 12} Eph. 6, 19. ^{περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζο-}
² Thess. 3, 1. ^{μενοι. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ὡ-}
^r Eph. 5, 15. ^{τυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρί-}
¹⁶ 1 Thess. 4, 12. ^{σθαι. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Ὁ Τυχικὸς}
^u 3, 16. ^{ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδικος}
^{Marc. 9, 50} Act. 20, 4. ^{λος ἐν Κυρίῳ, ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦ}
^t Eph. 6, 21. ^{ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρ-}
² Tim. 4, 12. ^{δὲ ὑμῶν, σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελ-}
^u Philem. 10. ^{φῷ, ὃς ἐστὶν ἐξ ὑμῶν· πάντα ὑμῖν γνωριούσι τὰ}
^x Act. 15, 37: 19, 29: 27, 2. ^{ὧδε. Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμι-}
² Tim. 4, 11. ^{λωτὸς μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ}
^{Philem. 24.} ^{ἐλάβετε ἐντολὰς· εἰάν ἐλθῇ πρὸς ὑμᾶς, δέξασθε αὐ-}
^{τον· καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες}
^{περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλεί-}
^γ 1, 7. ^{αὐτοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. Ὡς}
^{Rom. 15, 30.} ^{Philem. 23.} ^{ζῆται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χρισ-}

CHAP. IV.

5. τοὺς ἔξω. *The heathen,*
 1 Thess. iv. 12.

6. ἐν χάριτι. *The same as*
ἐν χάριτι in Eph. iv. 29.

Ibid. ἅλατι ἡρυμένος. *As salt*
is used to give a flavour to
meat, so do you season your

words with prudence, so as
make them palatable to your
hearers.

8. Most MSS. read *ἵνα γνῶ*
τὰ περὶ ὑμῶν.

10. *συναϊχμιλωτος.* See *u*
 at Philemon 23.

πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελή-
 13 ματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον
 πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
 14 Ἱεραπόλει. ² ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρὸς ὁ ἀγα- ² 2 Tim. 4,
 5 πητὸς, καὶ Δημᾶς. ^{10, 11.} ^{10, 11.} ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ^{Philem. 24.}
 ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκ- ^{a Rom. 16,}
 6 κκλησίαν. ^b καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπι- ^{5. 1 Cor.}
 στολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ^{16, 19.}
 ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀνα- ^{b 1 Thess.}
 7 γνῶτε. ^c καὶ εἶπατε Ἀρχέππφ, “Βλέπε τὴν διακονίαν ^{c Philem. 2.}
 8 “ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.” ^d Ὁ ^{d 1 Cor. 16,}
 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ^{21. 2 Thess.} μνημονεύετε μου ^{3, 17.}
 τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν. ^{Heb. 13, 3.}

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχι-
 κού καὶ Ὀνησίμου.

12. πεπληρωμένοι. Many MSS. read πεπληροφορημένοι.

13. ζῆλον πολύν. Many MSS. read πολὺν πόνον.

14. Λουκᾶς. Some have thought that this was not the evangelist. It appears from ver. 11. that he was not of the circumcision.

16. Laodicea was about seven hours distant from Colossæ.

It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

FIRST EPISTLE TO THE THESSALONIANS.

This Epistle was written A. D. 46, from Corinth, soon after Timothy had come to S. Paul from Thessalonica, *iii. 6.* *xviii. 5.* S. Paul at this time appears to have been under some affliction, *iii. 7.* which was perhaps the obstinacy of the Jews in rejecting the gospel, *Acts xviii. 6.*

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1^a ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλη- ^{a Rom. 1, 7.}
σίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ ^{2 Cor. 1, 19.}
Χριστῷ¹ χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ^{Eph. 1, 2.}
^{1 Pet. 1, 2:}
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ^{5, 12.}

2^b Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ^{b Rom. 1, 8,}
ὑμῶν, μνηστῆρας ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ^{9. Eph. 1,}
ἡμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου ^{16. 2 Thess.}
^{1, 3. Phi-}
^{lipp. 1, 3.}

CHAP. I.

1. Σιλουανός. Silvanus, or Silas, is first mentioned in Acts xv. 22, when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, xv. 22. and προφήτης, 32. He accompanied S. Paul on his second apostolic journey, 40. was imprisoned with him at Philippi, xvi. 19, 23. and having gone from thence to Thessalonica, xvii. 1. escaped with him by night to Berea, 10. He staid there with Timothy, when S. Paul went to Athens, 4. and afterwards joined S.

Paul at Corinth, xviii. 5.

Ibid. Τιμόθεος. See note at Acts xiv. 6. xvi. 1. When S. Paul left Berea, he told Silas and Timothy to join him as soon as they could, xvii. 15: but he appears to have sent word to Timothy afterwards to go to Thessalonica, 1 Thess. iii. 2. He joined S. Paul afterwards at Corinth, iii. 6. Acts xviii. 5.

Ibid. ἐν Θεῷ. We find a similar expression preceded by ἁγίους in Phil. i. 1. Col. i. 2. by ἡγιασμένοις in 1 Cor. i. 2. and by πιστοῖς in Eph. i. 1. Col. i. 2.

2. ἀδιαλείπτως is to be cou-

τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 ἡ 2 Thess. 2, 13. ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. ^h εἰδότες.
 ἰ 2, 1. ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν.
 1 Cor. 2, 4: ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς εἰς
 4, 20. λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι.
 ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε. ^h οἴδατε.
 ἡ Act. 5, 41. ἐγενήθημεν ἐν ὑμῶν δι' ὑμᾶς. ^h καὶ ὑμεῖς μιμηταί.
 1 Cor. 4, 16: ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον.
 11, 1. Philipp. 3, 17. 2 Thess. ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε
 3, 9.

pled with *μνείαν* ποιούμενοι, not with *μνημονεύοντες*.

3. ἔργου τῆς πίστεως. Beza and Calovius take this for *ἐνεργουμένη πίστις, efficax fides*. Elsner understands it here and in 2 Thess. i. 11. to mean, *opus difficile, cum molestia insigni et periculo conjunctum*. See Heb. vi. 10. It probably means here, *the faith of which you have given such strong proofs*. So τοῦ κόπου τῆς ἀγάπης may mean, *the trouble which attended the exercise of your charity*; and τῆς ὑπομονῆς τῆς ἐλπίδος, *the patience with which you have manifested your hope &c.* See Rom. ii. 7.

Ibid. ἔμπροσθεν τοῦ Θεοῦ. This is probably to be coupled with *μνημονεύοντες*.

4. ὑπὸ Θεοῦ belongs to ἠγαπημένοι, not to τὴν ἐκλογὴν. See 2 Thess. ii. 13.

Ibid. τὴν ἐκλογὴν ὑμῶν. *the manner in which you were called to the gospel, or, the circumstances under which the gospel was preached among you*. See 2 Thess. ii. 13. and τὴν ἀλθον ὑμῶν, 1 Cor. i. 26.

5. ἐν δυνάμει, with the *power of miracles*: ἐν πνεύματι πνευματικὰς δυνάμεις, *communicating the visible and marvellous gifts of the Holy Ghost*. ἐν πληροφορίᾳ πολλῇ, *with full things to produce your full conviction*. See Heb. vi. 11. 12.

Ibid. καθὼς οἴδατε. This refers to εἰδότες in ver. 4. I know the circumstances under which you received the gospel as you also know the manner in which we conducted ourselves in preaching it: viz. with sufferings which we underwent for your sakes. See ii. 1, 2.

Ibid. The reading is probably πρὸς ὑμᾶς.

6. καὶ τοῦ Κυρίου. If this longs to μιμηταί, it must belong to the sufferings of our Saviour; but it may perhaps be connected with τὸν λόγον.

Ibid. βαπτισμῶν. See Acts xiii. 12.

Ibid. μετὰ χαρᾶς. *With joy which was inspired by the Holy Ghost*. Though they were persecuted, yet the gifts of the Spirit, which they received, made them rejoice.

- γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ
 8 Μακεδονία καὶ τῇ Ἀχαΐᾳ. ἰ' ἄφ' ὑμῶν γὰρ ἐξήχηται ὁ ^{1 Rom. 1, 8.}
 λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀ-
 χαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς
 τὸν Θεὸν ἐξεληλύθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λα-
 9 λείν τι. ^m αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποι- ^{m 1 Cor. 12,}
 αν εἰσόδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε ^{2.}
 πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ
 ο ζῶντι καὶ ἀληθινῷ, ^a καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ ^{a Matt. 3,}
 τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυό- ^{7. Act. 1,}
 μενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. ^{11: 2, 24.}
 2 ^{Philipp. 3,} Ὁ αὐτοὶ γὰρ οἴδατε, ἀδελφοὶ, τὴν εἰσόδον ἡμῶν τὴν ^{20. 2 Thess.}
 2 πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. ^{1, 10. Apoc.} Ἀλλὰ καὶ προπα- ^{1, 7.}
 θόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ^{o 1, 5, 9.}
 ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ^{p Act. 16,}
 3 ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ^{22, &c.: 17,} Ἡ ^{2. Philipp.}
 γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκα- ^{1, 30.}

8. This would seem to shew that some time had elapsed since S. Paul left Thessalonica. But there was much communication between Thessalonica and Corinth, two large maritime towns. See Grotius.

9. This shews that he was writing to persons who had been idolatrous Gentiles.

Ibid. δουλεύειν. The Roman Catholics apply λατρεύειν to God, δουλεύειν to the saints. But this passage is opposed to such a distinction.

10. This may have been one of the expressions which the Thessalonians misinterpreted. See 2 Thess. ii. 1.

Ibid. τὸν ῥυόμενον ἡμᾶς, who

is saving us, i. e. who has put us into that way which will save us.

CHAP. II.

1. οὐ κενὴ might mean *not without fruits*; but I should rather take it to mean *not lightly undertaken*: we did not come to Thessalonica upon a common errand.

2. ἐν Φιλίπποις. See Acts xvi. 19, &c.

Ibid. ἀγῶν. See Col. ii. 1.

3. πλάνης, imposture.

Ibid. ἐξ ἀκαθαρσίας, from motives of impurity: perhaps in allusion to the Gnostics, whose practice was highly immoral. Hammond. Wall. See iv. 5.

^r Gal. 1, 10: *θαρσίας, οὔτε ἐν δόλῳ· ἡ ἀλλὰ καθὼς δεδοκίμασμεν.*
^{2, 7.} ¹ Tim. *ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λα-*
^{1, 11, 12.} Tit. 1, 3. *λοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ*

⁸ Act. 20, *τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Ὅυτε γάρ πο-*
^{33.} ² Cor. *33. 2 Cor. 2, 17: 4, 2: ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οἷ-*
^{7, 2: 12, 17.} *ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· ὅυτε ἡτοι-*
^{44: 12, 43.} *τες ἐξ ἀνθρώπων δοξαν, οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἀ-*
² Theas. 3, *λων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀποστό-*
^{8, 9.}

^u ¹ Cor. 2, *λοι· ἅλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ὁ*
^{3.} ² Cor. 10, *1, 2, 10, 11. τροφὸς θάλπη τὰ ἑαυτῆς τέκνα. ὣς οὕτως ἡμεῖς*
² ² Cor. 12, *15. ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέ-*
γέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς.

⁷ Act. 18, 3: *ἀγαπητοὶ ἡμῶν γεγένησθε. Ἥμνημονεύετε γὰρ, ἀλλ'*
^{20, 34.} *φοῖ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γάρ οἱ*
¹ Cor. 4, 12: *ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑ-*
² Cor. 11, 9: *μῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ·*
^{12, 13.} *ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως ἡ-*
² Theas. 3, *ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθὼς*
^{8.} *οἴδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυ-*

² Eph. 4, 1. *παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, καὶ με-*
^{Philipp. 1,} *27. Col. 1, *10.**

3. ἐν δόλῳ, by corruption of the truth. See 2 Cor. xii. 16.

4. πιστευθῆναι εὐαγγέλιον, to be entrusted with the preaching of the gospel, as in Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11. Titus i. 3.

5. ἐν λόγῳ κολακείας, not under a charge or accusation of flattery, as Heinsius, Hammond, Le Clerc: but the whole sentence means we never made use of flattering words. So ἐν λόγῳ ἀληθείας, 2 Cor. vi. 7.

Ibid. ἐν προφάσει πλεονεξίας,

with some pretence which covers our avaricious views.

6. ἐν βάρει εἶναι might mean to be burthensome. ἐπιβαρῆσαι in v. 9. and in 2 Cor. xi. 9. but βάρος probably means in this place the weight of authority of an apostle: it is proposed to ἡπιοὶ in ver. 7. See Wolfius. So βαρεῖαι in 2 Cor. 10.

7. ἡπιοὶ. The reading is probably ἡπιοί.

8. ἡμεῖς. All the MSS. read ἡμεῖς.

τυρούμενοι εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ
 τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ
 3 δόξαν. ^a Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ^a Gal. 4, 14.
 ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ'
 ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ
 καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
 4 ἐν ὑμῖν τοῖς πιστεύουσιν. ^b Ὑμεῖς γὰρ μιμηταὶ ἐγενή- ^b Act. 17, 5.
 θητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ¹³.
 ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτα ἐπάθετε
 καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐ-
 5 τοὶ ὑπὸ τῶν Ἰουδαίων, ^c τῶν καὶ τὸν Κύριον ἀποκτει- ^c Matt. 23,
 νάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ ὑμᾶς ^{34, 37. Act.}
 ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-
 5 θρώποις ἐναντίων, ^d κωλυόντων ἡμᾶς τοῖς ἔθνεσι λα- ^d Matt. 23,
 λῆσαι ἵνα σωθῶσω, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ^{32. Act. 13,}
 ἀμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς ^{50: 14, 5,}
 τέλος. ^{19: 17, 5,}
^{13: 18, 12;}
^{19, 9: 22,}
^{21, 22.}
 7 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν
 πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως
 ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ
 8 ἐπιθυμίᾳ. ^e διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ ^e Rom. 1,
^{13: 15, 22.}

13. λόγον ἀκοῆς is the same
 as λόγον ἀκούμενον; so that the
 whole is equivalent to παραλα-
 βόντες τὸν λόγον τοῦ Θεοῦ ἀκοῇ
 παρ' ἡμῶν, when you heard us
 preaching the word of God, ἐδέ-
 ξασθε, you not only listened to
 it, but received it. Raphel. See
 Heb. iv. 2.

Ibid. ἐνεργεῖται. Shows itself
 by actual proof, i. e. by the
 Spirit.

14. συμφυλετῶν. This shews
 that the converts at Thessalo-

nica were molested by the Gen-
 tile inhabitants.

15. ἰδίους is probably an in-
 terpolation.

Ibid. ἐκδιωξάντων. See Acts
 xvii. 10.

Ibid. πᾶσιν ἀνθρώποις ἐναντίων.
 This agrees with what Tacitus
 says of the Jews, "adversus
 "omnes alios hostile odium."
 Hist. V. 5.

16. εἰς τέλος, probably om-
 nino. See Luke xviii. 5.

18. ἐγὼ μὲν Παῦλος. S. Paul

π Act. 10, 34. Rom. 2, 11. 1 Pet. 1, 17. ο Eph. 6, 9. **στώ δουλεύετε. ὁ δὲ ἀδικῶν κομείται ὁ ἡδίκησε. οὐκ ἔστι προσωποληψία. Ὁ οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.**

π Luc. 18, 1. Rom. 12, 12. Eph. 6, 18. 1 Thess. 5, 17. 1 Cor. 4, 1. 2 Cor. 2, 12. Eph. 6, 19. 2 Thess. 3, 1. 1 Eph. 5, 15. 1 Thess. 4, 12. 3, 16. Marc. 9, 50. Act. 20, 4. Eph. 6, 21. 2 Tim. 4, 12. u Philem. 10. x Act. 15, 37. 19, 29. 2 Tim. 4, 2. 11. Philem. 24. γ 1, 7. Rom. 15, 30. Philem. 23. **Ἡ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες αὐτῇ ἐν εὐχαριστίᾳ. Ἡ προσευχόμενοι ἅμα καὶ τῶν ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δεδωκεν ἡμῖν φανερώσω αὐτὸ, ὥς δεῖ με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοράζετε. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ὡς ἡμεῖς ἐκτενέμενοι, εἰδέναι πῶς δεῖ ὑμᾶς ἐν ἐκάστῳ ἀποκριθῆναι. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Ὁ Τυχὸς ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ὅτι σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν, πάντα ὑμῖν γνωριούσιν. Ἄσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμαλῶς μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ ὧν ἐλάβατε ἐντολὰς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς, οἱ ὄντες περιτομῆς, οἳτοὶ μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. Ἡμεῖς ἔχεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ.**

CHAP. IV.

5. τοὺς ἔξω. *The heathen,*
1 Thess. iv. 12.

6. ἐν χάριτι. *The same as*
ἵνα δὲ χάριν in Eph. iv. 29.

Ibid. ἁλατι ἡρτυμένος. *As salt*
is used to give a flavour to
meat, so do you season your

words with prudence, so as
make them palatable to your
hearers.

8. Most MSS. read *ὡς καὶ*
τὰ περὶ ἡμῶν.

10. συναϊχμαλῶτος. *See*
at Philemon 23.

πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελή-
 13 ματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον
 πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
 4 Ἱεραπόλει. ^α ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρὸς ὁ ἀγα- ^{α 2 Tim. 4,}
 5 πητὸς, καὶ Δημᾶς. ^α ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ^{10, 11.}
 ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκ- ^{Philem. 24.}
 6 κλησίαν. ^β καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπι- ^{α Rom. 16,}
 στολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ^{5. 1 Cor.}
 ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀνα- ^{16, 19.}
 7 γνῶτε. ^γ καὶ εἶπατε Ἀρχέππῳ, “Βλέπε τὴν διακονίαν ^{Phillem. 2.}
 8 “ ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.” ^δ Ὁ ^{1 Cor. 16,}
 ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου ^{21. 2 Thess.}
 τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν. ^{3, 17.}
^{Heb. 13, 3.}

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχι-
 κού καὶ Ὀνησίμου.

12. πεπληρωμένοι. Many MSS. read πεπληροφορημένοι.

13. ζῆλον πολύν. Many MSS. read πολὺν πόνον.

14. Λουκᾶς. Some have thought that this was not the evangelist. It appears from ver. 11. that he was not of the circumcision.

16. Laodicea was about seven hours distant from Colossæ.

It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον· οἴδατε γὰρ τίνες παρ' αγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἕκαστον ὑμῶν

^p Eph. 4, 17, 18.

τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, ἵνα ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ ἐν

^{q1} Cor. 6, 8.

δότα τὸν Θεόν· ⁹ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προέειπεν

^r Levit. 11,

ὑμῖν καὶ διεμαρτυράμεθα. ^r οὐ γὰρ ἐκάλεσεν ἡμᾶς

44: 19, 2.

Joh. 17, 19.

Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ. ^s τοιγαροῦν

^s Luc. 10,

16.

ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

^t Lev. 19,

18. Matt.

22, 39.

Joh. 6, 45:

13, 34.

Eph. 5, 2.

¹ Pet. 4, 8.

¹ Joh. 3, 11,

23: 4, 21.

^t Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὴν ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας

1. ἀρέσκειν Θεῷ. We are here perhaps to insert καθὼς καὶ περιπατεῖτε.

Ibid. ἵνα περισσεύητε μᾶλλον is to be coupled with ἐρωτῶμεν.

3. For this is the will of God, and this is the meaning of your sanctification: the Holy Ghost was given you at your baptism, that you might obey his suggestions, and abstain from evil.

4. σκεῦος has been interpreted wife by Augustin and Heinsius: but it more probably means a body. Theodoret, Theophylact, Salmasius, Wolfius.

Ibid. τιμῇ. A person dishonours his body by fornication.

See 1 Cor. vi. 15—20.

6. ἐν τῷ πράγματι, in this matter, viz. of fornication: see 1 Cor. take τῷ for τῷ. See 2 Cor. 11.

7. ἐπὶ ἀκαθαρσία. To live cleanly, as ἐπὶ ἔργοις ἀκαθαρσίας. Eph. ii. 10.

Ibid. ἀλλ' ἐν ἁγιασμῷ, but in a state of sanctification, viz. thoughts which had been considered holy by the Spirit.

8. τοιγαροῦν, in consequence therefore of our having had these holy thoughts given us by God.

Ibid. δόντα. The reading is probably διδόντα, and εἰς ἡμᾶς.

- τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακα-
 11 λούμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ^α καὶ ^α Act. 20,
 φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ^{34. Eph. 4,}
 ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρ- ^{28. 2 Thess.}
 12 ηγγείλαμεν· ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς
 ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.
 13 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κε-
 κοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ
 14 μὴ ἔχοντες ἐλπίδα. ^γ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ^{γ 1 Cor. 15,}
 ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέν- ^{13, 18.}
 15 τας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. τοῦτο γὰρ ὑμῖν
 λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
 λειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ
 16 φθάσωμεν τοὺς κοιμηθέντας· ^α ὅτι αὐτὸς ὁ Κύριος ἐν ^{α Matt. 24,}
 κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι ^{31. 1 Cor.}
 Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χρι- ^{15, 51, 52.}
 7. ^{2 Thess. 1,}

13. θέλω. The reading is probably *θέλωμεν*.

Ibid. The Thessalonians seem to have expected, that Christ was coming shortly to erect a kingdom, of which all believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege.

14. διὰ τοῦ Ἰησοῦ probably belongs to ἄξει; if it was coupled with *κοιμηθέντας*, it should be διὰ τῶν Ἰησοῦν. See 2 Cor. iv. 14.

15. ἡμεῖς. S. Paul frequently uses this expression, or ἐγὼ, when he means to speak of all Christians, or all men. See Rom. iii. 8. vii. 8—11. 1 Cor. x. 30. Gal. ii. 4. Eph. i. 4. Tit.

iii. 3. In 2 Cor. iv. 14. he says ἡμᾶς διὰ Ἰησοῦ ἐγερῆι, which shews that he could not mean literally to include himself among the people who will be *alive* at the last day.

Ibid. *περὶ λειπόμενοι*. I have put a comma after this word, see ver. 17. I doubt whether *περὶ λειπόμενοι εἰς τὴν παρουσίαν* could mean *left to the coming*. For *φθάειν* following a noun with the preposition *εἰς*, see Rom. ix. 31. I conceive it to mean, *those who are alive at the last day will not enter into the presence of the Lord before those who have died*.

16. οἱ νεκροὶ κ.τ.λ. Not, *those who have died in Christ shall be the first to rise*: but, the resur-

^b Joh. 12, 26: 14, 3: 17, 24. ^σ στῶ ἀναστήσονται πρῶτον, ^ῃ ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς αἶρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

^c Matt. 24, 3, 36. ^ο Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ δύναται ἡμεῖς εἰπεῖν.

^d Matt. 24, 42, 43. ^ῃ χρειᾶν ἔχετε ὑμῖν γράφεσθαι· αὐτοὶ γὰρ ἀκριβῶς οἶδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὐ

^ῃ τως ἔρχεται· ^ο ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὁ λεησὶς, ὥσπερ

^ο Luc. 21, 34, 35. ^ῃ ὡδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃ.

^ο Eph. 5, 8. ^ῃ ἡμεῖς δὲ, ἀδελφοί, οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα ἡμεῶν ὡς κλέπτῃς καταλάβῃ· ^ο πάντες ὑμεῖς υἱοὶ φωτός, οὐκ ἐστέ ἐν νυκτὶ οὐδὲ ἐν σκότει.

^ο Rom. 13, 12. ^ο τὸς ἐστέ καὶ υἱοὶ ἡμέρας· οὐκ ἐστέ ἐν νυκτὶ οὐδὲ ἐν σκότει.

^ο Matt. 24, 42: 25, 13. ^ο ποῖ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. οἱ γὰρ καθύπνουσιν, οὐκ ἔσονται ἐν νυκτὶ ἐκείνῃ· ^ο ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν.

^ο Rom. 13, 13. ^ο ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περιπατοῦντες ὡς ἐν μέση νύκτι, ὥστε νήφωμεν.

^ο Eph. 6, 14. ^ο ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ὥστε νήφωμεν.

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^ο Eph. 6, 14. ^ο ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ὥστε νήφωμεν.

- 10 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^m τοῦ ἀποθανόντος ^m Rom. 14,
 ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορώμεν, εἴτε καθεύδωμεν, ^{8, 9. 2 Cor. 5, 15.}
- 11 ἅμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους,
 καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
- 12 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς ^a Rom. 15,
 κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυ- ^{27. 1 Cor. 9, 11. Gal. 6, 6. Phil. 2, 29.}
- 13 ρίῳ, καὶ νουθετοῦντας ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ^{1 Tim. 5, 17. Heb. 13, 7, 17.}
- 14 ἐν ἑαυτοῖς. Ὁ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθε- ^o Rom. 14,
 τεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ^{1. Gal. 6, 1, 2. 2 Thess. 3, 6, 11, 12.}
- 15 Ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· ἀλλὰ ⁿ Lev. 19,
 πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς ^{18. Prov. 17, 13; 20, 22; 24, 29.}
- 16 πάντας. Ἡ πάντοτε χαίρετε. Ἡ ἀδιαλείπτως προσεύ- ^{22; 24, 29.}
- 17 χεσθε. Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα ^{Matt. 5, 39. Rom. 12, 17. 1 Cor. 6, 7. Gal. 6, 10. 1 Pet. 3, 9.}
- 19 Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. Ἐν πνεύμα μὴ ^{10. 1 Pet. 3, 9.}
- 20 σβέννυτε· προφητείας μὴ ἐξουθενεῖτε. Ἡ πάντα δοκι- ^{9. 1 Rom. 12, 12. Philipp. 4, 4.}
- 21 μάζετε· τὸ καλὸν κατέχετε, ^{1 Eccl. 18, 22. Luc. 18, 1. Rom. 12, 12. Eph. 6, 18. Col. 4, 2.}
- 22 ἀπὸ παντὸς εἵδους πονη- ^{20. Eph. 5, 20. Eph. 4, 30. 2 Tim. 1, 6. 1 Cor. 2, 11, 15. 1 Joh. 4, 1. Philipp. 4, 8.}

10. γρηγορώμεν and καθεύδω-
μεν seem to be used here in a
different sense from the late
metaphor, and to mean, *whether
we continue alive, or whether
we die.*

13. ἡγείσθαι is said to mean,
to look up to, to esteem: but I
cannot see how it can bear
that meaning. I should render
it, and to think that they are
more particularly objects of your
love and charity. See Beza, and
Phil. ii. 3.

14. ἀντίχεσθε. As προσλαμ-
βάνεσθε in Rom. xiv. 1.

16. πάντοτε χαίρετε, *be cheer-
ful at all times.*

19. σβέννυτε. There is the
same metaphor in 2 Tim. i. 6.
ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, 2.
and in Rom. xii. 11. Allusion
may perhaps be intended to
the fiery descent of the Spirit.

20. προφητείας μὴ ἐξουθενεῖτε.
It may mean, *If any pretend to
the gifts of the Spirit, do not
treat it as nothing, but πάντα δο-
κιμάετε, try whether their pre-
tensions are true.* Or as Benson
interprets it, *Do not count pro-
phesy less than other spiritual
gifts.* See 1 Cor. xiv. 1, 3, 4, 5.
The reading is probably πάντα
δὲ δοκιμάετε.

22. εἵδους. Our version ren-

- ^γ 3, 13. ¹ Cor. 1, 8. ^{10, 13.} ² Thess. 3, ^{3.} ^a Rom. 16, ^{16. 1 Cor.} ^{16, 20.} ² Cor. 13, ^{12. 1 Pet. 5.} ^{14.} ^b Col. 4, 16.
- ροῦ ἀπέχεσθε. Ὁ Θεὸς τῆς εἰρήνης ἀγιά-
 σαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα
 καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. ¹ πωτός
 ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ^a ἀσπάσασθε
 τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ. ^b ὀρκίζω
 ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι
 τοῖς ἁγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη-
 σου Χριστοῦ μεθ' ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

ders it *appearance*: but perhaps it only means *sort*, or *kind*. Theophylact, Benson.

23. πνεῦμα and ψυχὴ are opposed to each other in 1 Cor. ii. 14. xv. 44. Jude 19. For the meaning of πνεῦμα and ψυχὴ see 1 Cor. ii. 14.

26. φιλήματι. See Fesselius. *Adv. Sacr.* III. 7. p. 283. and Wolfius ad Rom. xvi. 16.

27. Macknight infers from this verse that the Epistle was sent to the elders. Ἁγίους is probably an interpolation.

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written a few months after the former, probably in the year 47, while S. Paul was at Corinth. Acts xviii. 11. Sufficient time had elapsed for S. Paul to hear of the reception of his former Epistle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- ^a 1 Thess. 1, 1. ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· ^b χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- ^c Eph. 1, 15. ^e Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπερανξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· ^d ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς ἡμεῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ^e ἔνδεγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε ἕπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν· ^f ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μετ' ὑμῶν.

CHAP. I.

5. *ἔνδεγμα, which will be a proof hereafter, that God rewards all persons according to their works.*

Ibid. eis τὸ κατ. This is con-

nected with αἷς ἀνέχεσθε, which ye suffer, that ye may be found worthy of the kingdom of God.

6. *ἕπερ for ἐπει. Chrysost. Wolf.*

ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐ-
 8 ρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ^{8 Rom. 2,} ἐν πυρὶ φλο- ^{8. 2 Pet. 3,}
 γος, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς 7.
 μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰη-
 9 σοῦ Χριστοῦ· ^hοἷτινες δίκην τίσουσιν, ὅλεθρον αἰώνι- ^{h Esa. 2, 19.}
 ον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης
 10 τῆς ἰσχύος αὐτοῦ, ⁱὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ^{i Act. 1, 11.}
 ἀγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύ- ^{i Thess. 1,}
 ουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν ^{10. Apoc. 1,} 7.
 11 τῇ ἡμέρᾳ ἐκείνῃ. εἰς ὃ καὶ προσευχόμεθα πάντοτε
 περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς
 ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ
 12 ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ τὸ ὄνομα
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς
 ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου
 Ἰησοῦ Χριστοῦ.

8. ἐν πυρὶ φλογός is connected by Macknight, as in our version, with διδόντος ἐκδίκησιν. The reading is perhaps φλογὶ πυρός.

10. πιστεύουσιν. The reading is probably πιστεύσασιν.

Ibid. ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς. These words seem to be inserted on account of πᾶσι τοῖς πιστεύουσιν, which goes before. S. Paul having said that Christ, at his second coming, would be an object of admiration to all believers, applies this in his own mind especially to the Thessalonians; and he means to say, Among these believers you will be included, because you received the gospel when we preached it among you. Ἐν τῇ ἡμέρᾳ ἐκείνῃ is connected with

θαυμασθῆναι.

11. εὐδοκίαν ἀγαθωσύνης is taken for the goodness of God by Benson, Wolfius, and Macknight: but as ἔργον πίστεως must relate to the Thessalonians, I should agree with Schmidius in referring ἀγαθωσύνης also to them. The whole means, that our God may make your future conduct to be worthy of the gospel to which you are called, and may give full effect to every good intention, and to the proofs which you give of your faith, by the power of his grace.

12. τοῦ Θεοῦ ἡμῶν. These words may be rendered, of our God and Lord Jesus Christ. See Titus ii. 13.

ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν

^a Jer. 29, 8. ἐπισυναγωγῆς ἐπ' αὐτὸν, ^b εἰς τὸ μὴ ταχέως σαλευ-
^c Matt. 24, 4.
 Ephes. 5, 6. θῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θροεῖσθαι, μήτε διὰ
 Col. 2, 18.
 1 Joh. 4, 1. πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς

δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

^d Matt. 24, ^e Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι;
 23. Ephes.
 5, 6. 1 Tim.
 4, 1. 1 Joh.
 2, 18. Apoc.
 13, 11.

CHAP. II.

1. ὑπὲρ τῆς παρουσίας. I take *ὑπὲρ* for *concerning*, as in i. 4. Rom. ix. 27. 2 Cor. i. 8. viii. 23, 24. Some expressions concerning the *second coming* of Christ in S. Paul's first Epistle had been mistaken. See 1 Thess. i. 10. ii. 19. iii. 13. iv. 15. v. 23.

Ibid. ἐπισυναγωγῆς. This alludes to what S. Paul had said of the *living* at the day of judgment being caught up to be with Christ, 1 Thess. iv. 17. v. 10.

2. ἀπὸ τοῦ νοός. *From your better mind*, or, *from the real meaning of my words*.

Ibid. διὰ πνεύματος, *by a person pretending to inspiration*. See 1 John iv. 1.

Ibid. διὰ λόγον. Raphael connects this, as well as δι' ἐπιστολῆς, with ὡς δι' ἡμῶν. See ver. 15. Acts xv. 27. Persons might either have quoted words spoken by S. Paul at Thessalonica, or might have pretended to have heard them from him at Corinth.

Ibid. ὡς ὅτι ἐνέστηκεν. The phrase ὡς ὅτι is used by Isocrates, κατηγοροῦν δὲ αὐτοῦ, ὡς

ὅτι κατὰ δαιμόνια εἰσφέρει. *De laud. Busir.* p. 433. See 2 Cor. v. 19. The Thessalonians seem to have thought that Christ would soon come to erect a kingdom, and that all believers would be members of it: they therefore grieved over the death (1 Thess. iv. 13.) as if they had been deprived of this privilege.

3. κατὰ μηδένα τρόπον ὅτι, *in no manner whatever*: ὅτι will bear that meaning.

Ibid. ἡ ἀποστασία. This *falling away* seems to be mentioned in 1 Tim. iv. 1. and to conceive it to allude to the Gnostic heresies. Toward the end of the first century, and still more after the death of the apostles, many Christians began to fall away to the Gnostics. S. Paul had often mentioned this as a severe time of trial; and he now says, *Let no person deceive you* to think that you are more fortunate than those who have died: you must not say this, *until the time of the apostasy is come*, and you have shewn whether you stand that trial or no.

4 ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ὧν ¹¹ Dan. 11, 36.
 ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
 Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ
 ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός.
 5 οὐ μνημονεύετε, ὅτι ἔτι ὧν πρὸς ὑμᾶς ταῦτα ἔλεγον
 6 ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυ-
 7 φθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ¹ τὸ γὰρ μυστή- ¹ Act. 20,
 ριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ²⁹.

3. ὁ ἄνθρωπος τῆς ἁμαρτίας. All these terms are in the singular number, though they refer to many persons. This does not mean any particular *man of sin*, but *sinful persons*, such as the Gnostics are known to have been.

Ibid. ὁ υἱὸς τῆς ἀπωλείας. This is applied to Judas in John xvii. 12. and means *a person devoted to destruction*. This is the meaning of υἱὸς in Matt. xiii. 38. xxiii. 15. Luke x. 6. xvi. 8. xx. 36. 1 Thess. v. 5. S. Peter speaks of ἀπίστοις ἀπωλείας in 2 Pet. ii. 1, where he is probably speaking of the Gnostic heresies.

4. ὁ ἀντικείμενος is perhaps to be taken by itself, and means *the adversary*: these persons were to be *enemies* of the gospel.

Ibid. ὑπεραιρόμενος κ.τ.λ. These persons were to arrogate to themselves honour above what had been paid to any object of worship. Σέβασμα is used for an object of false worship in Wisdom xiv. 20. Acts xvii. 23. Ἐπὶ πάντα might be *above all*, or *against all*.

Ibid. τὸν ναὸν τοῦ Θεοῦ is taken

for *the church*, i. e. the body of believers, by all the old commentators, Chrysostom, Theodoret, Augustin, Theophylact. See Suicer v. ναός. It has this sense in 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim. iii. 15.

Ibid. ὡς Θεόν. These words ought perhaps to be expunged, and then the sentence may mean, that the Gnostics would introduce themselves into the church, and represent themselves as divine.

6. τὸ κατέχον, *that which hindereth*. S. Paul probably meant himself and the other apostles, during whose lifetime the Gnostics did not so fully discover themselves; nor did the open apostasy of the Christians take place till the apostles were gone.

7. τὸ μυστήριον τῆς ἀνομίας. This perhaps merely means, *this strange and unaccountable wickedness*. Josephus says, καὶ τὸν Ἀντισάτρου βίον οὐκ ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον. *De Bel. Jud.* p. 115. It seems to have been a proverbial expression, answering to ours of *a monster of iniquity*.

Ibid. ὁ κατέχων, sc. ἐστι. *The*

† Job. 4, 9. ἄρτι, ἕως ἐκ μέσου γένηται. † καὶ τότε ἀποκαλυφθή-
 Esa. 11, 4.
 Apoc. 19, σεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι
 15, 20, 21.

τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ

‡ Deut. 13, τῆς παρουσίας αὐτοῦ. * οὐ ἐστὶν ἡ παρουσία κατ'
 1, &c.

Matt. 24, ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις

24. Joh. 8, καὶ τέρασι ψεύδους, † καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας.

41. 2 Cor. 4, 4. Eph. ἐν τοῖς ἀπολλυμένοις, ὡς ὃν τὴν ἀγάπην τῆς ἀλη-

13, 13, &c. θείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. † καὶ διὰ

† 2 Cor. 2, τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ

15: 4, 3. πιστεῦσαι αὐτοὺς τῷ ψεύδει. ἵνα κριθῶσι πάντες οἱ

‡ Rom. 1, 24, &c. μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν

† Tim. 4, 1. τῇ ἀδικίᾳ. * Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ

‡ 1, 3. Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ

† Thess. 1, 4. Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτη-

ρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς

ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περι-

monstrous wickedness of the Gnostics is already in action; but there are causes which will hinder it from shewing itself openly until this hinderance is removed. 'Ο κατίχων (ἰστί). There is that which hindereth.

8. ὁ ἄνομος. Still the singular for the plural: then these wicked persons will shew themselves openly.

9. The false miracles of the Gnostics are here intended.

10. ἐν τοῖς. The preposition is perhaps to be expunged. Ἀπολλυμένοις is opposed to σωζομένοις in 2 Cor. ii. 15. as it is here to σωθῆναι.

Ibid. ὡς ὃν, because. See Luke i. 20. Τὴν ἀγάπην τῆς ἀληθείας may perhaps mean, the

true love, i. e. God's love to man in the scheme of redemption; as τέρασι ψεύδους mean false wonders.

11. πέμψει. The reading is probably πέμψει.

13. ἀπ' ἀρχῆς from the beginning of the world. See Eph. i.

4. The scheme of redemption had been arranged by God from the beginning. See Matt. xix. 4.

Ibid. εἰς σωτηρίαν. God hath chosen you to be saved by being sanctified by the Spirit, and by believing in the truth: i. e. ye are sanctified by the Spirit, and continue to believe the gospel, and therefore ye will obtain the salvation which God ordained from the beginning. Compare 1 Pet. i. 2.

ποίησω δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

- 15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παρα- 13, 6.
δόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστο-
16 λῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,
καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ
δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χά-
17 ριτι, * παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι 1 Thess. 3,
ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ. 13.

- 3 * ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοί περὶ ἡμῶν, a Matt. 9,
ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξαζῇται καθὼς 38. Eph. 6,
19. Col. 4,
2 καὶ πρὸς ὑμᾶς, b καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων 3. Joh. 6, 44.
καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. Rom. 15,
31.
3 c πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ c Joh. 17,
15. 1 Cor.
4 φυλάξει ἀπὸ τοῦ πονηροῦ. d πεποίθαμεν δὲ ἐν Κυρίῳ 1, 9: 10, 13.
ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ 1 Thess. 5,
24.
5 ποιήσετε. ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας d 2 Cor. 7,
16.
εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ
Χριστοῦ.

- 6 * Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ e ver. 14, 15.
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ Rom. 16,
17. 1 Cor.
11, 13.
1 Thess. 4,
11: 5, 14.
Tit. 3, 10.
2 Joh. 10.

16. The reading is probably καὶ Θεὸς ὁ πατήρ.

17. ὑμᾶς after στηρίξαι is perhaps to be omitted.

CHAP. III.

2. ῥυσθῶμεν. This may allude to the violence of the Jews, Acts xviii. 13.

3. τοῦ πονηροῦ may mean the evil one, as in Matt. vi. 13. xiii. 19, 38. Eph. vi. 16.

5. εἰς τὴν ἀγάπην κ. τ. λ. Mac- VOL. II.

knight takes this to mean, to imitate the love of God towards man, and the patience of Christ. But I should rather interpret it, that you may love God, and continue to shew patiently your faith in Christ. For this sense of ὑπομονή, see 1 Thess. i. 3. Titus ii. 2.

6. στέλλεσθαι is velum contrahere, to sail cautiously, to avoid.

^f 1 Cor. 4, τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. ^f αὐτοὶ γάρ;
^{16:} 11, 1.
¹ Thess. 1, οἴδατε πῶς δεῖ μμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν
^{6:} 2, 10: 4,
^{11.} ἐν ὑμῖν, ^ε οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος.
^ε Act. 18, 3;
^{20, 34.} ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζο-
¹ Cor. 4, 12.
² Cor. 11, 9: μενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· ^δ οὐχ ὅτι.
^{12, 13.}
¹ Thess. 2, οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν
^{9.} ὑμῖν εἰς τὸ μμεῖσθαι ἡμᾶς. ^ι καὶ γὰρ ὅτε ἦμεν πρὸς
^h Matt. 10,
^{10.} 1 Cor. ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει
^{4, 16:} 9, 4,
^{6:} 11, 1.
¹ Thess. 1, ἐργάζεσθαι, μηδὲ ἐσθιέτω. ἀκούομεν γὰρ τινας περι-
^{6:} 2, 6.
^{Philipp. 3,} πατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ
^{17.} 1 Tim. περιεργαζομένους. ^κ τοῖς δὲ τοιοῦτοις παραγγέλλομεν
^{5, 18.}
¹ Gen. 3, 19: καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
^κ Eph. 4,
^{28.} 1 Thess. στοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρ-
^{4, 11.}
¹ Gal. 6, 9. τον ἐσθίωσιν. ^λ ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκκακίστητε
^m ver. 6. καλοποιούντες. ^μ εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ
^{Matt. 18,}
^{17.} 1 Cor. ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε· καὶ μὴ
^{5, 9, 11.} συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθροὶ
ⁿ Rom. 15, ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. ^ν αὐτὸς δὲ
^{33:} 16, 20.
¹ Cor. 14, Κύριος τῆς εἰρήνης δόξῃ ὑμῖν τὴν εἰρήνην διὰ πάντων
^{33.} 2 Cor. ἐν παντὶ τρόπῳ· ὁ Κύριος μετὰ πάντων ὑμῶν.
^{13, 11.}
^{Philipp. 4,} Ὁ ἄσπασμὸς τῇ ἐμῇ χεὶρὶ Παύλου, ὃ ἐστὶ ση-
^{9.} 1 Thess. ^ο
^{5, 23.}
^ο 1 Cor. 16, μείων ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· ἡ χάρις τοῦ
^{21.} Col. 4,
^{18.}

6. παρέλαβε. The reading is probably *παρελάβετε*.

11. *περιεργαζομένους*. Not doing any thing for themselves, but busying themselves about other persons' affairs. Demosthenes has *ἐξ ὧν ἐργάζη καὶ περιεργάζη* in this sense, Philipp. IV. p. 150.

12. The reading is probably *παρακαλοῦμεν ἐν Κυρίῳ* I. X.

14. διὰ τῆς ἐπιστολῆς, this has been connected with *σημειώσθε*, signify that man to me in letter: but I should rather connect it with what goes before and *σημειώσθε* means, mark the man, keep your eye on him. In Rom. xvi. 17. it is *σκοπεῖν*.

17. οὕτω γράφω. The passage which S. Paul wrote with his own hand, began with the

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθη-
νῶν.

words, and then followed ἡ χά- his own hand. This might have
ρις κ.τ.λ. which is the conclu- been added through the fear
sion of all his Epistles, and was of a counterfeit Epistle: see
probably always written with ii. 2.

FIRST EPISTLE TO TIMOTHY.

I suppose this Epistle to have been written soon after S. Paul left Ephesus in 52 : (see Acts xx. 1.) perhaps from Troas. At the beginning of the year he had sent Timothy to Corinth, intending him to return before his own departure : (Acts xix. 22. 1 Cor. iv. 17. xvi. 10, 11.) but Timothy reached Ephesus either after S. Paul had left it, or but a short time before : and since S. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions.

For a Life of Timothy, see *Acta Sanctorum*, Jan. 24. Cave Tillemont.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 **ΠΑΥΛΟΣ** ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι- ^a Act. 9, 15.
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι- ^{Col. 1. 27.}
2 στοῦ τῆς ἐλπίδος ἡμῶν, ^b Τιμοθέω γνησίῳ τέκνῳ ἐν ^b Act. 16,
πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν ^{1. 1 Cor.}
3 καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. ^c Καθὼς παρ- ^{1 Thes. 3,}
εκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς ^{2. Gal. 1,}
Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκα- ^{3. 1 Pet. 1,}
4 λῆν, ^d μηδὲ προσεχειν μύθοις καὶ γενεαλογίαις ἀπε- ^c Act. 20,
^{1, 3. Gal. 1,}
^{6, 7.}
^d 4, 7: 6, 4,
^{20. 2 Tim.}
^{2, 16. Titus}
^{1, 14: 3, 9.}

CHAP. I.

1. ἐπιταγήν. Macknight understands the command to write this Epistle: but the word is probably connected with ἀπόστολος. It was by the command of God that S. Paul was an apostle. See 1 Cor. i. 1. 2 Cor. i. 1.

2. τέκνῳ. In allusion to Timothy having been converted by S. Paul. See Acts xiv. 6. xvi. 1. notes.

Ibid. ἡμῶν is probably an interpolation.

3. προσμεῖναι. Knatchbull would read πρόσμεναι in the imperative. The sense seems to be imperfect, and is not completed till ver. 18.

Ibid. ἑτεροδιδασκαλεῖν. I conceive this to allude to Gnostics, who mixed up Judaism, heathenism, and the gospel, and were now beginning to appear in Asia Minor.

4. μύθοις. See iv. 7. 2 Tim. iv. 4. Titus i. 14.

Ib. γενεαλογίας. See Titus iii. 9. The expression is referred

- χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς
 15 ἐν Χριστῷ Ἰησοῦ. ^bπιστὸς ὁ λόγος καὶ πάσης ἀπο- ^b Matt. 9,
 δοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσ- ^{13.} Marc.
 16 μον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ ^{2, 17.} Luc.
 διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ πρῶτον ἐνδείξηται ^{5, 32: 19,}
 Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑπο- ^{10.} 1 Joh.
 τύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν ^{3, 5.}
 17 αἰώνιον· ^cτῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀο- ^c 6, 15, 16.
 ράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας ^{Rom. 16,}
 18 τῶν αἰώνων. ἀμήν. ^dταύτην τὴν παραγγελίαν παρα- ^d 6, 12.
 τίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγοῦσας ² Tim. 4, 7.
 ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
 19 στρατείαν, ^eἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν ^e 3, 9.
 20 τινὲς ἀπώσάμενοι περὶ τὴν πίστιν ἐνανάγησαν· ^f ὧν ^f 1 Cor. 5,
 5. 2 Tim.
 2, 17: 4,
 14.

done for having done this in ignorance: but the gracious mercy of God has given me a superabundant share of faith and love. Πίστις is opposed to ἀπιστία, and ἀγάπη to βλάβη, δόκητην &c.

15. ἀποδοχῆς ἄξιος was a common phrase. Philo Judæus has μόνος δ' ἀποδοχῆς ἄξιος. Vol. II. p. 410. Diodorus Siculus, τὸ δ' ἔργον τοῦτο μὴ μόνον εἶναι καὶ τὸ μέγιστος ἀποδοχῆς ἄξιον. I. p. 44.

Ibid. πρῶτος. *The greatest: and so πρῶτον* in the next verse.

16. διὰ τοῦτο may perhaps mean, *in consequence of what has just been said*, viz. that Christ came into the world to save sinners, *I obtained pardon, ἵνα ἐν ἐμοὶ κ. τ. λ.* so that Jesus Christ shewed in me &c. See Matt. i. 22.

Ibid. τὴν πᾶσαν μακροθυμίαν. *The greatest long-suffering.* Raphael, Wolfius.

Ibid. ὑποτύπωσις is a likeness made by impression.

17. τῶν αἰώνων might be translated *of the dispensations*, according to the note at Titus i. 2. and might mean that the Jewish and Christian dispensations came from God. But the word αἰών, in the plural, was used for *eternity*.

Ibid. σοφῷ is probably an interpolation. Macknight translates it, *to the wise God alone*, i. e. *only to the wise God*, and at Rom. xvi. 27.

18. κατὰ τὰς προαγοῦσας ἐπὶ σὲ προφητείας. *This is the doctrine which I command thee to teach*, according to the power of teaching which came upon you by inspiration. See iv. 14.

ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ὅς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ἑῖς γὰρ Θεός, εἰς καὶ μεσίτης Θεὸς καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὃς ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καὶ τοῖς ἰδίοις, ἑῖς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι·) διδάσκαλος ἐβῶν, ἐν πίστει καὶ ἀληθείᾳ. ^mΒούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίρον·

20. Ὑμέναιος. It has been doubted whether he is the same mentioned in 2 Tim. ii. 17. who denied the resurrection. See ^m Ps. 134, Mosheim, *de rebus ante Const.* Cent. I. 59. Their identity is assumed by Van Till, Vitringa, Buddeus, and Ittigius.

Ibid. Ἀλέξανδρος. Vitringa conceived him to be the copersmith mentioned in 2 Tim. iv. 14. and the person mentioned in Acts xix. 33.

Ibid. Σατανᾷ. See note at 1 Cor. v. 5.

CHAP. II.

1. Raphael thinks there is no precise distinction between δεήσεις, προσευχὰς, ἐντεύξεις. Elsner interprets δεήσεις, *deprecatio malorum*; προσευχή, *votum bo-*

notum; ἐντεύξεις, *vehemens rogatio*.

2. ἵνα διάγωμεν. That God may grant us to live quietly under these governors.

3. τοῦτο. That we should pray for all men.

5. There is one God both Jews and Gentiles: (see Rom. iii. 29, 30.) he therefore wishes us to pray for all, that all may be saved. See Zech. xiv. 9.

6. τὸ μαρτύριον, the fact which was to be witnessed at the appointed time. The atonement of Christ was that which was to be declared by the apostles. See 1 Cor. i. 6.

7. The words ἐν Χριστῷ are perhaps an interpolation.

τὰς ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·

9 ὥσαύτως καὶ τὰς γυναῖκας, ἐν καταστολῇ κοσμίῳ, ^{n Titus 2,}
μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν ^{3. 1 Pet. 3,}

πλέγμασιν, ἣ χρυσῷ, ἣ μαργαρίταις, ἣ ἱματισμῷ πο-

10 λυτελεῖ, ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεο-

11 σέβειαν δι' ἔργων ἀγαθῶν. Ὁ Ἰνὴ ἐν ἡσυχίᾳ μανθαν- ^{o Gen. 3,}

12 νέτω ἐν πάσῃ ὑποταγῇ. γυναικὶ δὲ διδάσκειν οὐκ ^{16. 1 Cor.}
ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ^{14, 34. Eph. 5, 22.}

13 Ὡς ἡ Αἰὶν γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα. Ἡ καὶ Ἀδὰμ ^{p Gen. 1,}

14 οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέ- ^{27: 2, 18,}

15 γονε' σωθήσεται διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ^{22. 1 Cor.}
ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. ^{11, 8, 9. q Gen. 3, 6. 2 Cor. 11, 3.}

3 ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, ^{r Act. 20,}
^{28. Philipp.}

8. ὁσίους χεῖρας κ. τ. λ. When men pray, they should be free from the commission of any crime, should feel no anger, and have no disputes with their neighbour. Demosthenes writes, θεοῖς Ὀλυμπίοις πάντεσι καὶ κύσας ὁσίας δεξίας καὶ ἀριστεράς ἀνίσχοντες. c. Meid. p. 392.

9. τὰς γυναῖκας. Some would repeat προσεύχεσθαι here from v. 8. in which case it would signify attending prayer, because women were not to speak in the assemblies: but the construction may be, βούλομαι τὰς γυναῖκας κοσμεῖν ἑαυτὰς ἐν καταστολῇ κοσμίῳ.

Ibid. καταστολῇ. This is said to be a long robe covering the whole body, by Chrysostom, Theodoret, Theophylact. Others interpret it of sedatus animus et remissus.

10. δι' ἔργων ἀγαθῶν. The usual construction is ἀλλὰ κοσ-

μεῖν ἑαυτὰς δι' ἔργων ἀγαθῶν, and the words ὁ πρέπει κ. τ. λ. are put in a parenthesis; but Knatchbull would connect δι' ἔργων ἀγαθῶν with ἐπαγγελλομέναις θεοσέβειαν—but to clothe themselves in such a dress as becomes women who by good works profess themselves to be religious.

11. μανθάνω. See 1 Cor. xiv. 35.

Ibid. ὑποταγῇ. This confirms what was said at 1 Cor. xi. 3.

14. The reading is probably ἐξαπατηθεῖσα.

15. σωθήσεται διὰ τῆς τεκνογονίας. This refers, not only to Eve, but to the whole race, and perhaps contains an allusion to the promised seed of the woman, Gen. iii. 15. Knatchbull.

CHAP. III.

1. Πιστὸς ὁ λόγος. Some connect this with the preceding.

Ibid. ἐπισκοπῆς. See note at Acts xx. 17.

- * Titus 1, 6. καλοῦ ἔργου ἐπιθυμεῖ. *δεῖ οὖν τὸν ἐπίσκοπον ἀν-
επίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλειον, σώ-
† 2 Tim. 2, φρονα, κόσμιον, φιλόξενον, διδακτικόν. * μὴ πάρονον, 3
24. μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπεικῆ, ἄμαχον,
ἀφιλάργυρον· τοῦ ἰδίου οἴκου καλῶς προϋστάμενον, 4
τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· εἰς
δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκ-
κλησίας Θεοῦ ἐπιμελήσεται; μὴ νεόφυτον, ἵνα μή-
u 1 Cor. 5, τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. * δεῖ δέ-
12. αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβό-
x Act. 6, 3. λου. * Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μή-
7 1, 19. οἷψ πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας·
τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. καὶ

2. μιᾶς γυναικὸς ἄνδρα. Some of the fathers understood this as a prohibition of second marriages; and so Grotius, Salmasius, Vitringa: but it seems more probable that polygamy is intended. See Wolfius.

Ibid. νηφάλειον, *sober*, or *vigilant*.

Ibid. κόσμιον. Theodoret explains it, *κόσμιον καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην*.

3. πάρονον *petulantem et injurium vini abusu*. Chrysostom, Pricæus, Suicer, Elsner.

Ibid. πλήκτην is referred by some to violence of words as well as of the hand. The words *μὴ αἰσχροκερδῆ* are probably an interpolation.

4. ἔχοντα, *keeping*.

6. μὴ νεόφυτον. *Not a man*

very lately converted to Christianity.

Ibid. διαβόλου. Erasmus and Luther understand this of the *slandering enemy*: but Chrysostom, Theodoret, Theophylact &c. interpret it of *the Devil*. This is perhaps one of the few places in the Bible which speak of pride as the cause of the angels being punished. See 2 Pet. ii. 4.

7. He ought also to be a man of known good character lest the heathen should be able to reproach him, as the Devil will certainly urge them to do. One of the plans of the Devil to injure the gospel, was to spread evil reports against the lives of the Christians.

8. διλόγους. Theophylact explains it, *ἄλλα φρονοῦντας καὶ ἄλλα λέγοντας, καὶ ἄλλα τοῖς καὶ ἄλλα ἐκείνοις*.

οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν μᾶς γυναυκὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἔλθεῖν πρὸς σε τάχιον· ἰὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραῖωμα τῆς ἀληθείας.

16 ^bΚΑΙ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας ^{b Joh. 1, 14. Eph. 3, 5, 6. 1 Joh. 1, 2. 1 Pet. 3, 18.} μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπι-

11. γυναῖκας. This is understood of *deaconesses* by Clement of Alexandria, Chrysostom, Theophylact, Grotius, &c. See Rom. xvi. 1. Pliny mentions *ministrae* in his letter to Trajan, X. 97.

13. βαθμὸν. This is understood of *obtaining higher offices in the church*, by Grotius, Raphel, Lightfoot, Wolfius. But Elsner thinks it is a Jewish expression for *holding a high rank in the world to come*.

Ibid. παρρησίαν. This seems to confirm the first interpretation of βαθμὸν. If the deacon behaved well, he became a presbyter, and was more employed in teaching.

14. ἐλπίζων, *alithough hoping*. Raphel, Schomerus.

15. Some connect στύλος καὶ ἑδραῖωμα τῆς ἀληθείας with what follows: but Origen in five places connects it with ἐκκλη-

σία, as do Athanasius and Epiphanius. See Weber's Dissertation in the Critici Sacri.

16. Θεός. This strong argument for the divinity of Christ is evaded by substituting *ὁς* or *ὁ* for Θεός. But Berriman has established the reading of Θεός; he shews that ninety-one Greek MSS. read Θεός, only three read *ὁς*, and not one reads *ὁ*. The word μυστήριον would also have no meaning, if we read *ὁς* or *ὁ*. He had mentioned μυστήριον in v. 9.

Ibid. πνεύματι probably means *the divine nature of Christ*, as in Heb. ix. 14. 1 Pet. iii. 18. It was this which enabled him to be perfectly righteous.

Ibid. ὤφθη ἀγγέλοις. This may mean, that angels had been unable to see the Son of God before his incarnation. See Eph. iii. 10. 1 Pet. i. 12.

Ib. ἐκηρύχθη—ἐπιστεύθη. This

c 2 Thess. *στεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.* "Τὸ δὲ πνεῦμα
2, 3. 2 Tim. *ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται*
3, 1. 2 Pet. *3, 3. Jud.*
18. 1 Joh. 2, *τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις*
18. *καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολο-*

d Gen. 9, 3. *γων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,* ⁴κωλυ-
Rom. 14, 6. *όντων γαμῶν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἐκτι-*
σεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ
ἐπεγνωκόσι τὴν ἀλήθειαν. ὅτι πᾶν κτίσμα Θεοῦ
καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμ-

e Gen. 1,
31. Act. 10,
15. Rom.
14, 14, 20.
1 Cor. 10,
25. Tit. 1,
15.

also may be considered a *mystery*, when we think of the state of the heathen world, and the rapid spread of Christianity.

CHAP. IV.

1. Τὸ δὲ πνεῦμα. Some have supposed S. Paul to allude to Dan. xi. 36, &c. but I do not conceive him to speak of any prophecy in the Old Testament, but to mean, that what he was now going to say had been revealed to all the apostles and himself. I should refer the whole passage to the evil effects which were to come upon the church from the errors of the Gnostics. See 2 Thess. ii. 3.

Ibid. *ὑστέροις καιροῖς.* Similar expressions will be found in 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18. I should understand them all of the times of the Christian dispensation, which is certainly the meaning in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20. and in 1 John ii. 18. we are expressly told that *the last time*, which had been so often predicted, was already come: i. e. the Gnostic doctrines began to infect the church at the close of the first century.

Ibid. *ἀποστήσονται.* This is probably the same as the *ἀρσασία* mentioned in 2 Thess. ii. 3. The Gnostic doctrines were spreading in the middle of the first century, but they did not cause much defection from the church till the end of that century.

Ib. *διδασκαλίαις δαιμονίων* might mean either *doctrines suggested by evil spirits, or doctrines concerning evil spirits*, e. g. concerning their worship. The former seems preferable. See Wolfius.

2. *ἐν ὑποκρίσει ψευδολογῶν.* *Through the hypocrisy of lying teachers.* Knatchbull, Macnight.

Ibid. *κεκαυτηριασμένων.* The metaphor is taken from persons being branded for crimes. Cicero speaks of Piso as "*hominem omnium scelerum et bidinumque maculis notatissimum.*" *Pro domo*, 9.

3. *ἀπέχεσθαι.* We must understand *κελεύοντων.* There is a similar construction in 1 Cor. xiv. 34. Many of the Gnostic sects practised great austerities

5 βανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐν-
 6 τεύξεως. ¹Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ²Tim. 1,
 ἔση διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λό- ^{5: 3, 14, 15.}
 γοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρ-
 7 ηκολούθηκας. ⁸Τοὺς δὲ βεβήλους καὶ γραῶδεις μύ- ^{ε 1, 4: 6,}
 θους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν· ^{20. 2 Tim.}
 8 ^hἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέ- ^{2, 16, 23.}
 λιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ^{Tit. 1, 14:}
^{3, 9.}
 ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ^{h 6, 6. Col.}
⁹ⁱπιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο ^{1 1, 15.}
¹⁰γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ
 Θεῷ ζῶντι, ὃς ἐστι σωτὴρ πάντων ἀνθρώπων, μά-
¹¹λιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. ^{1 μη- 1 Titus 2, 7,}
¹²δεῖς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος ^{15. 1 Pet. 5,}
 γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ,
 13 ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. ἔως ἔρχομαι, πρόσ-
 εχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

7. μύθους. See note at i. 3, 4.

8. σωματικὴ γυμνασία is in al-
 lusion to the exercises for the
 games. Estius, Wolfius.

Ibid. ἐπαγγελίαν ἔχειν might
 mean, *to have received a pro-
 mise*, as in Heb. vii. 6. or, *to
 be able to give a promise*, as in
 Arrian, εἰ δ' ἀρετὴ ταύτην ἔχει
 τὴν ἐπαγγελίαν, εὐδαιμονίαν ποιεῖ-
 σαι.

9. ὁ λόγος, viz. that godliness
 is profitable &c.

10. εἰς τοῦτο, *to obtain this
 godliness*. The reading is pro-
 bably εἰς τοῦτο γὰρ κοπιῶμεν καὶ
 ὀνειδιζόμεθα.

Ibid. ὅτι ἠλπίκαμεν. Because
 we firmly believe that godli-

ness, as I have said, contains
 a promise of happiness in the
 world to come.

Ib. μάλιστα πιστῶν. Who pub-
 lisheth salvation to all, though
 the believers only be actually
 saved. Fell.

12. μηδεὶς. This is an ex-
 hortation to Timothy, to give
 no cause for persons to despise
 his youth. Six years had prob-
 ably elapsed since the circum-
 cision of Timothy in 46. See
 Acts xvi. 3.

Ibid. ἐν πνεύματι. These words
 are probably an interpolation:
 otherwise they might mean, *in
 the management of the spiritual
 gifts which you have received*.

- ^m 1, 18. ^m μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ
 Act. 6, 6:
 8, 17: 13, 3: προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
 19, 6.
 2 Tim. 1, 6. ^m τέριου. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ
 προκοπή φανερά ᾖ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ
 διδασκαλίᾳ· ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ
 σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
- ⁿ Lev. 19, 32. ⁿ ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξης, ἀλλὰ παρακά-
 λει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέ-
 ras, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ
^o Matt. 15, 4. ^o ἀγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας. ^o εἰ δέ τις
 Marc. 7, 10, &c. ^o χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρώτων τοῦ
 Eph. 6, 1, 2. ^o ἰδίου οἴκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προ-
 γόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον
 τοῦ Θεοῦ. ^p ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπί-
 36: 18, 1. ^p κεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς
 προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα
 ζῶσα τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλ-
^q Gal. 6, 10. ^q πτοι ὧσιν. ^q εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν
 οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἐστὶ

14. μὴ ἀμέλει. See 1 Thess. v. 19. 2 Tim. i. 6. The allusion is to the spiritual gifts which Timothy had received.

Ibid. ἐπιθέσεως. This was either, when he was originally converted, or when the church at Ephesus was committed to him: most probably the latter.

15. ἐν πᾶσιν. Either to all persons, or in all things: but the preposition is perhaps an interpolation.

CHAP. V.

1. Πρεσβυτέρῳ here means an old man, rather than a presbyter. Wolfius.

3. τίμα is understood to mean support, or maintain, by Grotius, Vitringa, &c. (See ver. 17. Τὰς ὄντως χήρας is widows who have no relations to support them.)

4. μανθανέτωσαν, let these children learn &c. Chrysostom, Erasmus, Beza, Schmidius.

5. νυκτὸς καὶ ἡμέρας. See Luke i. 75. ii. 37. Acts xxvi. 1 Thess. v. 17.

8. ἥρνηται. He violates duty which Christianity imposed upon him, and neglects that which many heathen perform.

- 9 ἀπίστου χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον
 10 ἐτῶν ἐξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνή, ἢ ἐν ἔργοις ^{Gen. 18,}
 καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδό- ^{4: 19, 2,}
 χησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρ- ^{Luc. 7, 38,}
 11 κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεω- ^{44. 1 Pet.}
 τέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσῃ
 12 τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν
 13 πρώτην πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μαν- ^{Titus 2, 3.}
 θάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί,
 ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ
 14 δέοντα. Ἐβούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, ^{1 Cor. 7, 9.}
 οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντι-
 15 κειμένῳ λουδορίας χάριν. ἤδη γάρ τινες ἐξετράπησαν
 16 ὀπίσω τοῦ Σατανᾶ. Ἐἴ τις πιστὸς ἢ πιστὴ ἔχει ^{ver. 3.}
 χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλη-
 σία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
 17 Ὅι καλῶς προσετώτες πρεσβύτεροι διπλῆς τιμῆς ^{x Rom. 12,}
 ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ δι- ^{8: 15, 27.}
 18 δασκαλία. Ἰλέγει γὰρ ἡ γραφή, Ἐβουν ἀλοῶντα οὐ ^{1 Cor. 9, 11:}
 φιμώσεις· καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ^{12, 28.}
^{Gal. 6, 6.}
^{Philipp. 2,}
^{29. 1 Thess.}
^{5, 12. Heb.}
^{13, 17.}
^{7 Deut. 25,}
9. Χήρα καταλεγέσθω. *Let a woman be put upon the list of widows*, i. e. of those who were to be supported by public contribution. See Acts vi. 1. ix. 41. which shew how early this charitable custom began.
 Ibid. γεγονυῖα is coupled with what goes before by Schmidius and Wolfius.
 11. παραιτοῦ. *Refuse to put upon the list.*
 12. τὴν πρώτην πίστιν is said to mean, *their former promise to lead a religious life*, by Gro-
- tius, Schmidius, Wolfius.
 13. μανθάνουσι περιερχόμεναι is the same as μ. περιέρχεσθαι. Wolfius.
 14. νεωτέρας, *the younger widows.*
 16. The words πιστὸς ἢ are probably an interpolation.
 17. τιμῆς seems to mean *support*, or *maintenance*. See ver. 3.
 18. καὶ ἄξιος. These words are not in the Old Testament, unless allusion is intended to Lev. xix. 13. They are recorded in Matt. x. 10. Luke x. 7. as

4. Lev. 19, ^a Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός
 13. Matt.
 10, 10. εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς ἀμαρτάνον-
 Luc. 10, 7.
 1 Cor. 9, 9. τας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον
 2 Dent. 19,
 15. ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυ-

ρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα
 ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιών κατὰ
 πρόσκλισιν. ^b Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδέ-
 Act. 6, 6:
 8, 17: 13, κοινώνει ἀμαρτίας ἀλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει
 3: 19, 6.
 2 Tim. 1, 6. ^c μηκέτι ὑδροσπότει, ἀλλ' οἶνω ὀλίγῳ χρῶ, διὰ τὸν
 c Psal. 104,
 15. στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. Τῶν
 ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς
 κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ
 καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρι-
 βῆναι οὐ δύναται.

e Eph. 6, 5. ^e ὍΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δε-
 Col. 3, 22.
 Tit. 2, 9. σπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ
 1 Pet. 2, 18. ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηῇται. οἱ
 δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονεῖτωσαν,
 ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι
 πιστοὶ εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμ-

spoken by our Saviour, and were perhaps a proverbial expression. Perhaps S. Paul only meant *βοῦν ἀλ. οὐ φιμώσεις* as a quotation, and he added the latter sentence as well known.

21. ἐκλεκτῶν ἀγγέλων. Josephus writes, *μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα τὴν κοινὴν*. De Bel. Jud. II. 16, 4.

24. This is said with reference to Timothy forming a judgment of other men. *Some*

mens' sins are quite plain or notorious, anticipating the examination (κρίσιν) made into these others' are not found out till they are examined.

25. τὰ ἄλλως ἔχοντα. These good works, which are not to be δηλα. Alberti, Bos, Wolfius.

CHAP. VI.

1. δεσπότης, i. e. unbeliever.
 2. τῆς εὐεργεσίας ἀντιλαμ-
 μενοι. Receiving the benefit
 their services. Elsnor, Ma
 knight.

- 3 βανόμενοι. ταῦτα δίδασκε καὶ παρακάλει. ¹ Εἴ τις ^{f 1, 3, 4. Gal. 1. 6, 7.}
 ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λό-
 γοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ
 4 κατ' εὐσέβειαν διδασκαλίᾳ, ⁵ τετύφωται, μηδὲν ἐπι- ^{5 1, 4. 1 Cor. 8, 2. 2 Tim. 2, 23. Tit. 3, 9.}
 στάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας,
 ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι
 5 πονηραὶ, ^h παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν ^{h Rom. 16, 17. 2 Tim. 3, 5, 8. Tit. 3, 10. 2 Pet. 2, 3. 2 Joh. 10. 4, 8.}
 νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων
 πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν
 6 τοιούτων. ¹ Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια ^{Prov. 15, 16. Heb. 13, 5. 1 Job. 1, 21. Psal. 49, 17. Prov. 27, 24. Eccl. 5, 14, 15.}
 7 μετὰ αὐταρκειας. ² οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν ^{1 Eccl. 29, 23. Matt. 6, 25. 1 Pet. 5, 7. m Prov. 11, 28: 20, 21: 28, 20. Matt. 13, 22. Jac. 5, 1.}
 8 κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. ¹ ἔ-
 χοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἄρκε-
 9 σθησόμεθα. ^m Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτου-
 σιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς
 ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀν-
 10θρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ⁿ ῥίζα γὰρ πάν-
 των τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινὲς ὀρεγό-
 μενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς ^{n Prov. 15, 16.}
 11 περιέπειραν ὀδύναις πολλαῖς. ^o Σὺ δὲ, ὦ ἄνθρωπε
 τοῦ Θεοῦ, ταῦτα φεύγε· δίδωκε δὲ δικαιοσύνην, εὐσέ-
 12 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα· ^{p ver. 19: 1, 18. 1 Cor. 9, 25, 26. Philipp. 3, 12, 14. 2 Tim. 4, 7.} ^p ἀγω-

5. παραδιατριβαὶ would be *perverse disputations*: but the true reading is probably διαπαρτριβαί, *vehement contentions*.

Ibid. νομιζόντων. *Who look upon religion merely as a means of gaining money*. See Acts xx. 29. Rom. xvi. 18. 2 Cor. ii. 17. 1 Thess. ii. 5. Tit. i. 11. Jude 16. The words ἀφίστασο ἀπὸ

τῶν τοιούτων are perhaps an interpolation.

6. μετὰ αὐταρκειας, *if accompanied with contentment*. Schmidius, Wolfius. *Bringing with it a sufficiency*. Hombergius.

8. σκεπάσματα. *Lodging and clothing*. Macknight.

10. περιέπειραν, *have pierced themselves all over*. Beza, Elsner.

νίξου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

q 5, 21.

Deut. 32,

39. i Sam. τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος

2, 6. Matt.

27, 11. Joh. ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρήσαι.

18, 37.

σε τὴν ἐντολὴν ἄσπilon, ἀνεπιληπτον, μέχρι τῆς ἐπι-

r 1, 11, 17. φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἥν καί-

Apoc. 17,

14: 19, 16. ροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βα-

σιλεὺς τῶν βασιλευνόντων καὶ Κύριος τῶν κυριευόν-

a Exod. 33, των, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον.

20. Deut. 4,

12. Joh. 1, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ὃ τιμῆ

18. i Joh.

4, 12, 20. καὶ κράτος αἰώνιον. ἀμήν.

t Job. 31,

24. Psal.

62, 10. ὑψηλοφρονεῖν, μηδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδελότη-

Marc. 4, 19:

10, 24. Luc. ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλου-

12, 15.

u Luc. 12, σίως πάντα εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν

21. Jac. 2,

5.

ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῖς.

x ver. 12.

Matt. 6, 20.

Luc. 12, 33: μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. ὧ Τ

16, 9.

γ 1, 4: 4, 7. μόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τῷ

2 Tim. 1,

14: 2, 14, βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμ

16. Tit. 1,

14: 3, 9.

Apoc. 3, 3.

12. ἐπιλαβοῦ, try to lay hold of, as the prize.

13. ζωοποιούτος. The reading is probably ζωογονούτος.

19. ἀποθησαυρίζοντας is said by Valckenaer to mean, opening their treasures which will be a good foundation to themselves, (ad 1 Cor. iii. 10.)

20. παρακαταθήκην. The true

reading is probably παρατί- It seems to mean, the doctrine which had been committed to him.

Ibid. ἀντιθέσεις τῆς ψ. δ. T is taken by all the Fathers as an allusion to the Gnostics and falsely pretended to know the truth. Ἀντιθέσεις probably means simply opposition, and not the

²¹ γνώσεως· ² ἦν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ² ² Tim. 2, 18.
ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας,
ἣτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

titheses of good and evil, light and darkness &c. which formed part of the oriental philosophy.

SECOND EPISTLE TO TIMOTHY.

There is good reason to think that this was the last Epistle written by S. Paul. He was released from imprisonment at Rome in 58, and was put to death in 66 or 67. We know little of his history during this interval. It might be conjectured that he went to Philippi, (Phil. i. 26, 27. ii. 24.) and to Colossæ, (Philemon 22.); after which he would be likely to go to Jerusalem, (Heb. xiii. 18, 19, 23.) He may also have visited Spain (Rom. xv. 24, 28.): but the second Epistle to Timothy was written from Rome, and he seems to have travelled thither from the East. He had lately been at Troas, (2 Tim. iv. 13. Miletus, (iv. 20.) and perhaps at Corinth, (ib.) When he wrote the Epistle, he was in prison. Onesiphorus had some difficulty in finding him, (i. 17.): and he had been called upon to make a defence, (iv. 16.) The Neronian persecution began in 64, and Nero died in 68; so that the Epistle was written between these two years.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή-
ματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰη-
2 σου, Τιμοθέε ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3 *Χάριν ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προγόνων ἐν ^a Act. 22, 3:
καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σου ^{23, 1: 24,}
4 μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιπο- ^{14. Rom. 1,}
θῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς ^{8, 9. Eph.}
5 πληρωθῶ· ^{1, 16.} ὃ ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυπο- ^{1 Thess. 1,}
^{2: 3, 10.} ^b Act. 16, 1.

CHAP. I.

1. κατ' ἐπαγγελίαν. To make known the promise. Pyle, Wolf, Macknight. See Tit. i. 1.

2. Τιμοθέε. Timothy was with S. Paul in his first imprisonment at Rome, (Phil. i. 1. Col. i. 1. Heb. xiii. 23.): after which he probably returned to Ephesus, to preside over the church in that city.

Ibid. τέκνῳ. This seems to shew that Timothy was converted by S. Paul. Acts xvi. 1.

3. ἀπὸ προγόνων. He means to assert, that though he had embraced the gospel, he still worshipped the same God, whom his ancestors had worshipped.

Ibid. ὡς ἔχω might be either, that I have, or as I have. The meaning seems to be, In the constant mention which I make of you in my prayers, I add my thanks to God. See Philemon 4.

4. δακρύων. Probably at their last parting.

κρίτου πίστεως, ἥτις ἐνέφησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκη, πέπεισμαι δὲ

^d Act. 6, 6: ὅτι καὶ ἐν σοί. ^d Δι' ἣν αἰτίαν ἀναμνησκῶ σέ ἀνα-
8, 17: 13, ζῶπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ
2: 19, 6. 1 Tim. 4, τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν;
14: 5, 22. ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης
^e Rom. 8, 15.

^f 2, 3: Act. καὶ σωφρονισμοῦ. ^f μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον
21, 33. Rom. 1, 16. τοῦ Κυρίου ἡμῶν, μηδὲ ἐμέ τὸν δέσμιον αὐτοῦ· ἀλλὰ
Eph. 3, 1: 4, 1. Col. 4, συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ.
18. Philipp. 1, 7. Philem. ^g τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγῶν

^h 9, 13. 8 Rom. 8, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν.
29, 30: 9, 11. Eph. 1, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ
4: 3, 11. Tit. 3, 4, 5, χρόνων αἰωνίων, ^h φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπι-

6. ^h Esa. 25, φανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταρ-
8. Rom. 16, 25. 1 Cor. γήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶν καὶ
15, 54, 55. Eph. 1, 9: ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ⁱ εἰς ὃ ἐτέθη ἐγὼ κή-
3, 9. Col. 1, 26. Tit. 1, ρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· δι' τῆς
2. Heb. 2, αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι.
14. 1 Pet. 1, 20.

ⁱ Act. 9, 15: οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατόν
13, 2: 22, 21. Eph. 3, ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην πρὸς
8. Gal. 1, 15: 2, 7, 8. 1 Tim. 2, 7.

6. ἀναζῶπυρεῖν. See note at 1 Thess. v. 19.

7. οὐ γάρ. You ought not to be remiss in exercising your spiritual gifts, for Christians are not afraid, they love all men, and have due discretion.

8. τὸ μαρτύριον. Be not ashamed of bearing testimony to our Lord, i. e. of preaching the gospel.

Ibid. συγκ. τῷ εὐαγγελίῳ. Be partaker in my sufferings for the gospel.

9. πρὸ χρόνων αἰωνίων. The scheme of redemption was ar-

ranged by God immediately after the fall, before any ages or dispensations. See Tit. i. 2.

10. καταργήσαντος. Christ hindered death from having his power over men. See Hebrews ii. 14.

Ibid. φωτίσαντος. This does not only mean, that men are better acquainted with the doctrine of a future state by the gospel; but Christ's death enabled men to rise again.

12. τὴν παραθήκην μου is taken by some persons to mean, 2.

- 13 ἡμέραν. ¹ ὑποτύπωσιν ἔχε ὑγιαυνόντων λόγων, ὧν ¹ 3, 14.
 παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χρι-
 14 στῷ Ἰησοῦ. ² τὴν καλὴν παρακαταθήκην φύλαξον ³ 1 Tim. 6,
 15 διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ⁴ Οἶδας ^{20.} ⁵ 4, 10, 16.
 τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
 16 ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. ⁶ Δόξῃ ἔλεος ⁷ ὁ ⁸ 4, 19.
 Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἄν- ⁹ Act. 28, 20.
 17 ἔψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπῆσχύνθη, ἀλλὰ γε- ¹⁰ Eph. 6, 20.
 νόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εὔρε'
 18 δόξῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν
 ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε, βέλ-
 τιον σὺ γινώσκεις.
- 2 ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν
 1 Χριστῷ Ἰησοῦ. ² καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολ- ³ 1 Tim. 3,
 λῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, ⁴ 2, &c. Tit.
 3 οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. ⁵ σὺ οὖν ⁶ 1, 8: 4, 5.
 κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
 4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πρα-
 5 γματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ
 καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλή-

soul: but I would interpret it here, and ver. 14. 1 Tim. vi. 20. the doctrine which he has committed to me. See also παράθου in ii. 2.

13. ὑποτύπωσις. *Adumbratio et institutio brevis, quæ ut in τύπῳ fit.* Fabricius.

14. παρακαταθήκην. Most MSS. read παραθήκην.

15. οἱ ἐν τῇ Ἀσίᾳ. This probably alludes to something which these persons had done since S. Paul was in Rome.

17. ἐζήτησε. This seems to

shew, that S. Paul was suffering a close imprisonment.

CHAP. II.

2. μαρτύρων. See πρεσβυτερίου in 1 Tim. iv. 14.

3. κακοπάθησον. This word is often applied to the sufferings of a soldier. Bos, Krebsius.

4. This is shewn of the Roman legionary soldiers by Grotius, Salmasius.

5. If a man contend in the games, he will not win the prize, unless he practise all the preparatory rules, i. e. train him-

- ^a 1 Cor. 9, 10. ση. * τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. νόει ἃ λέγω· δῆψ γάρ σοι ὁ Κύριος;
- ^t 2 Sam. 7, 12. Ps. 132, 11. Esa. 11, 1. Matt. 1, 1, &c. Act. 2, 30; 13, 23. Rom. 1, 3. u 1, 8. Eph. 3, 1, 13; 4, 1. Col. 1, 24; 4, 3, 18. Philipp. 1, 7. x Col. 1, 24. y Rom. 6, 3, &c.: 8, 17. 2 Cor. 4, 10. z Matt. 10, 33. Marc. 8, 38. Philipp. 3, 10. 1 Pet. 4, 13. a Num. 23, 19. Rom. 3, 3; 9, 6. b 1 Tim. 6, 4. c 1 Tim. 1,
- σὺνέσιον ἐν πᾶσι. Ἰμνημόνευε Ἰησοῦν Χριστὸν ἡγῆ-
 γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ
 εὐαγγέλιόν μου· ἢ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς
 κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται· διὰ
 τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ
 αὐτοὶ σωτηρίας τύχῃσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ
 δόξης αἰωνίου. Ὑπιστὸς ὁ λόγος· εἰ γὰρ συναπε-
 θάνομεν, καὶ συζήσομεν· ἢ εἰ ὑπομένομεν, καὶ συμβα-
 σιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι
 ἑαυτὸν οὐ δύναται.
- ^b Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ
 Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ κατα-
 στροφῇ τῶν ἀκούοντων. σπούδαςον σεαυτὸν δόκιμος
 παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθο-
 τομοῦντα τὸν λόγον τῆς ἀληθείας. Ἐὰς δὲ βεβή-
 σαι

self properly. So Arrian, δός μοι ἀπόδειξιν, εἰ νομίμως ἡβλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. Epict. III. 10.

6. The husbandman that laboureth must necessarily be the first to partake of the fruits.

7. δῆψ. Probably δώσει.

8. The resurrection from the dead, and the descent of Christ from David, were two points denied by the Gnostics.

9. οὐ δέδεται. Though I am a prisoner, the gospel is making progress.

10. διὰ τοῦτο. Because I know that the gospel is gaining ground.

Ibid. ἐκλεκτούς. This shews that the elect are those who have been called to receive the gospel, i. e. Christians, and that their final salvation was not yet certain.

11. ὁ λόγος refers to ὁ λόγος τοῦ Θεοῦ in ver. 9, and that to εὐαγγέλιον in ver. 8. This doctrine which I have preached, and which is gaining ground, is perfectly true: it is true, that if I died with Christ at baptism, &c.

13. The best MSS. read ἀρνήσασθαι γάρ.

14. λογομαχεῖν probably alludes to the disputes of the Gnostics.

15. ὀρθοτομοῦντα. The meta-

- λους κενοφωνίας περιύστασο· ἐπὶ πλείων γὰρ προ- 4: 4, 7: 6,
 17 κόψουσιν ἀσεβείας, ^d καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα ^{20. Tit. 1,}
 18 νομὴν ἔξει· ὧν ἑστὶν Ὑμέναιος καὶ Φίλητος, ^d οἵτινες ^{14: 3, 9,}
 περὶ τὴν ἀλήθειαν ἡστούχησαν, λέγοντες τὴν ἀνάστα- ^{20. 1 Tim. 1,}
 σιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. ^{21. 1 Tim. 6,}
- 19 ὁ μὲν τοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων ^{1 Joh. 10,}
 τὴν σφραγίδα ταύτην, Ἐγὼ Κύριος τοὺς ὄντας αὐ- ^{14.}
 τοῦ· καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ
 20 ὄνομα Χριστοῦ. ^ε Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μό- ^{ε Rom. 9,}
 νον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ^{21.}
 ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.
- 21 ἂν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται ^{h 3, 17.}
 σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον τῷ δε-
 22 σπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον. ⁱ Τὰς ^{1 Cor. 1, 2,}
 δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· διώκε δὲ δικαιοσύνην, ^{1 Tim. 6, 11.}

phor is from cutting roads, (ὁδοὺς τέμνειν.) These ought to be taken in a straight line; and so the preacher of the gospel should lead men to walk in the straight and true path. See Prov. iii. 6. Πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομή τὰς ὁδοὺς σου.

16. *κενοφωνίας*. This is also an allusion to the Gnostics, who were now increasing in Ephesus.

Ibid. *περιύστασο*. *Avoid*. Grotius, Elsner, Wolf. Tit. iii. 9.

18. Ὑμέναιος. See note at 1 Tim. i. 20.

Ibid. *ἀνάστασιν*. The Gnostics held that a man *rose again*, when he gained the *knowledge* of God, and that this was the only resurrection.

19. Notwithstanding this de-

fection, *the firm foundation, which God has laid for his church, stands firm, having this inscription written on it, "Εγὼ κ. τ. λ.* The foundation of this spiritual temple is described in Eph. ii. 20; and in the following verse the words *μεγάλῃ οἰκίᾳ* refer to the same building. The words *ἔγω* — *αὐτοῦ* are taken from Numb. xvi. 5. Most MSS. read *Κυρίου* for *Χριστοῦ*.

20. This means, that in the Christian church there will be false teachers as well as true.

21. *ἀπὸ τούτων*, i. e. from the vessels which are *εἰς ἀτιμίαν*, from false teachers.

Ibid. *τῷ δεσπότη*. The master of the house, who uses the best utensils.

22. *νεωτερικὰς*. This Epistle was written about twenty years

πίστω, ἀγάπῃν, εἰρήνῃν μετὰ τῶν ἐπικαλουμένων τὸν
 κ 1 Tim. 1, Κύριον ἐκ καθαρᾶς καρδίας. κ Τὰς δὲ μωρὰς καὶ
 4: 4, 7: 6, 4, ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι
 Tit. 3, 9, μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ'
 μῆποτε ἦπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,
 = Act. 8, 22, ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,
 Gal. 6, 1, πρῶτότῃ παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε
 δὲ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
 καὶ ἀνανήψωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος ἐξω-
 γρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

κ 1 Tim. 4, τὸ ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις
 1. 2 Pet. 2, ἐκστήσονται καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι·
 1: 3, 3, φίλαιοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσ-
 Jud. 18, φημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι,
 γοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλα-
 γαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι.

ο 2, 16, 23, μᾶλλον ἢ φιλόθεοι, ὅ ἔχοντες μόρφωσιν εἰσεβείας·
 Matt. 7, 15, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀπο-
 Rom. 16, 17, 2 Thess. 3, 6, Tit. 1, 16: 3, 10, τρέπου. κ ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς

2 Joh. 10, after Timothy's conversion, so
 p Matt. 23, that he may still have been a
 13. Tit. 1, young man: or νεωτερικὰς may
 11, mean now, of late date. Most
 MSS. read πάντων ἐπικαλουμένων.

23. ἀπαιδεύτους. Questions
 that belong not to Christianity,
 the παιδεία, the Christian insti-
 tution or instruction: questions
 about things never taught by
 Christ, never required of any
 Christian to believe at his bap-
 tism. Pyle. Or it may be taken
 actively, questions not calculated
 to instruct: see παιδεύοντα in
 ver. 25. The allusion is to the
 Gnostics.

25. μήποτε for ἂν ποτε, if by
 chance, in hopes that.

26. I would refer αὐτοῖς to
 the δούλος Κυρίου, and ἐκείνῃς
 ὁ Θεός: and in hopes they may
 awake out of sleep, being set
 alive by the servant of the Lord
 out of the snare laid by the
 Devil, to do the will of the
 Devil. Pyle, Macknight.

CHAP. III.

1. ἐσχάταις ἡμέραις. See Matt.
 at 1 Tim. iv. 1.

5. μόρφωσιν. So Philo.,
 τῶν ἐπιμορφάζοντων εἰσεβείας·
 Vol. I. p. 340.

Ibid. δύναμιν. True religion
 has power to regulate the law
 and conduct: these men show
 their actions that their religion
 has not this power.

οικίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευ-
 7 μένα ἀμαρτίας, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε
 μαρθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλ-
 8 θεῖν δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀν-^{9 Exod. 7,}
 τέστησαν Μωϋσέϊ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀλη-^{11. 1 Tim.}
 θείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ^{6, 5. Tit. 1,}
 9 τὴν πίστιν. ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ^{16.}
 ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων
 10 ἐγένετο. Ὁ δὲ παρηκολούθηκάς μου τῇ διδασκα-^{1 Tim. 4,}
 λίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυ-^{6.}
 11 μίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς πα-^{Psal. 34,}
 θήμασιν, οἳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν^{19. Act. 13,}
 Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων^{50: 14, 2,}
 12 με ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες^{19, 22.}
 13 εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονη-^{2 Cor. 1, 10.}
 ροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεί-
 14 ρον, πλανῶντες καὶ πλανώμενοι. Ὁ δὲ μένε ἐν οἷς^{3, 3.}
 15 ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ^{u 2, 2.}
 ὅτι ἀπὸ βρεφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνά-
 μενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν
 16 Χριστῷ Ἰησοῦ. * πᾶσα γραφὴ θεόπνευστος καὶ ὠφέ-^{1 Rom. 15,}
 λιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρ-^{4. 2 Pet. 1,}
^{19, 20.}

8. Jannes and Jambres were mentioned by Numenius the Pythagorean: (Origen. c. Cels. p. 543. Eus. *Præp. Evang.* p. 411.) and in the Chaldee Paraphrase upon Exod. vii. 11. Numb. xxii. 22. Pliny also speaks of Jamnes and Jotapes, (XXX. 1.) The Vulgate has Mambres.

Ibid. ἀδόκιμοι. Incapable of discerning. Rom. i. 28.

10. παρηκολούθηκας. See Luke

i. 3. 1 Tim. iv. 6.

14. ἐπιστάθης is different from ἐπιστεύθης: it means, *thou hast been assured of.*

16. This might either mean, *all scripture is inspired and useful &c.* or, *all inspired scripture is also useful &c.* Pyle conceives allusion to be made to the prophecies concerning Christ and his kingdom, and the apostasy from it.

θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄριστοι
 ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξ-
 υἱοῦσιν. ^γ Rom. 1, 9: ἡριτισμένος. ^δ Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ
^{9, 1. 2 Cor.} Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος
^{1, 23: 11,} κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αἰ-
^{31. Gal. 1,} τοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπί-
^{20. Philipp.} στηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρα-
^{1, 8. 1 Thess.} κάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γάρ
^{2, 5. 1 Tim.} καιρὸς, ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξον-
^{5, 21: 6, 13.} ται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπι-
^{2 1 Tim. 1,} σωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν· ^ε καί-
^{4: 4, 7.} ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπί-
^{1, 8: 2, 3.} δὲ τοὺς μύθους ἐκτραπήσονται. ^ς Σὺ δὲ νῆφε ἐν πάσῃ
^{Eph. 4, 11.} κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν δια-
^{β Philipp. 1,} κονίαν σου πληροφόρησον. ^β Ἐγὼ γὰρ ἤδη σπένδομαι
^{23: 2, 17.} ^{2 Pet. 1, 14.} μαί, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· ^γ τοί-
^{1 Cor. 9,} ἀγῶνα τὸν καλὸν ἡγώνισμαί, τὸν δρόμον τετέλεκα.
^{24, 25. Phi-} τὴν πίστιν τετήρηκα· ^δ λοιπὸν ἀπέκειται μοι ὁ τίς
^{lippi. 3, 14-} δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν
^{1 Tim. 6,} ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοί.
^{12. Heb. 12,} ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
^{1.} ^δ 1 Cor. 9, ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοί.
^{25. 1 Pet. 5,} ^{4 Jac. 1, 12.} ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
^{ε Col. 4, 14.} Σπούδασον ἐλθεῖν πρὸς με ταχέως. ^ς Δημᾶς γὰρ
 με ἐγκατέλειπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπο-
 ρεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τι-

CHAP. IV.

2. εὐκαίρως ἀκαίρως. Not wait-
 ing for opportunities, but mak-
 ing them.

6. σπένδομαι—ἀναλύσεως. The
 metaphor is perhaps taken from
 libations which were made when
 persons rose up from a feast.
 So Athenæus, ἔσπενδον δὲ ἀπὸ
 τῶν δείπνων ἀναλύοντες, I. 13.

9. Δημᾶς. Some late writers
 have said, that Demas became
 priest of an heathen temple at
 Thessalonica: but it is impos-
 sible.

10. Γαλατίαν. Eusebius, Epi-
 phanius, and others understood
 Gaul. Josephus calls Gaul, Γα-
 λατία, vol. I. p. 866. as does
 Dio Cassius, p. 1259.

- τος εἰς Δαλματίαν· Ἰουκάς ἐστι μόνος μετ' ἐμοῦ. ^{Act. 15, 37. Col. 4, 10. Philem.}
- 11 Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι ^{24. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 12 εὐχρηστος εἰς διακονίαν. Ἐτυχικὸν δὲ ἀπέστειλα εἰς ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 13 Ἐφεσον. Τὸν φαιλόνην, ὃν ἀπέλειπον ἐν Τρωάδι παρὰ ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- Κάρφω, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 14 μεμβράνας. Ἡ Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ^{1 Tim. 1, 20.}
- ἐνεδείξατο· ἀποδόψῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 15 αὐτοῦ· ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 16 τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκατέ- ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 17 λειπον· μὴ αὐτοῖς λογισθεῖν· ὁ δὲ Κύριός μοι παρ- ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- έστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύ- ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- 18 σθῇ ἐκ στόματος λέοντος· καὶ ῥύσεται με ὁ Κύριος ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασι- ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- λείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰ- ^{Act. 20, 4. Eph. 6, 21, 22. Col. 4, 7. Titus 3, 12.}
- ῶνας τῶν αἰώνων. ἀμήν.
- 19 Ἰ᾿ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησι- ^{1 Tim. 1, 16. Act. 18, 2. Rom. 16, 3.}
- 20 φόρου οἶκον. Ἡ Ἐραστὸς ἔμεινεν ἐν Κορίνθῳ· Τρό- ^{Act. 19, 22. 20, 4. 21, 29.}
- 21 φιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπού- ^{Act. 19, 22. 20, 4. 21, 29.}
- δασον πρὸ χειμῶνος ἐλθεῖν.

11. Μάρκον. See the Introduction to S. Mark's Gospel.

12. Tychicus probably went to take care of the Ephesian church during the absence of Timothy.

13. φαιλόνην. This word is also written φαιλόνης, φαλώσης, φελώνης, φελόνης, φανώλης. Some understand a cloak, some a case of books.

14. Ἀλέξανδρος. Some consider him to be the Alexander mentioned in 1 Tim. i. 20. Acts xix. 33. Most MSS. read ἀπο-

δώσει.

16. ἀπολογία. This perhaps means a defence which he had been called upon to make at Rome: and he seems to expect to make a second.

17. λέοντος is taken to mean Nero by Eusebius and others. There may have been danger of his being literally exposed to lions in the amphitheatre.

20. This seems to shew that S. Paul had been lately at Miletus, perhaps at Corinth.

Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας
πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ
Καίσαρι Νέρωνι.

21. Linus was the first bishop of Rome after S. Peter and S. Paul.

EPISTLE TO TITUS.

I conceive this Epistle to have been written from Ephesus during some part of S. Paul's residence there, mentioned in Acts xix. 1, 8, 10, 22. and which is there said to have lasted two years and three months : but in xx. 31. he speaks of having been there three years ; and perhaps the other nine months were spent in the voyage to Crete, which is alluded to in this Epistle. S. Paul arrived at Ephesus in 48 and left it in 52 : and perhaps he went to Crete in 51, touching at Corinth in his way. When he wrote this Epistle he intended to winter at Nicopolis : whether he did so, is uncertain : but he probably wrote this Epistle soon after his return to Ephesus, having left Titus in Crete.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀλη-

^m Num. 23, ⁿ Act. 20, ²⁴ Gal. 1, ¹ 1 Thess. 2, 4.
19. Rom. 1, 2: 16, 25. ἤν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων.
Eph. 1, 9: 3, 9. Col. 1, 26. 2 Tim. 1, 9, 10: 2, 13. 1 Pet. 1, 20.
20. ¹ 1 Thess. 2, 4.
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CHAP. I.

1. κατὰ πίστιν. Macknight connects this immediately with ἀπόστολος, and understands it to mean, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness.* He compares *ἐσκεδασμένων καθ' ἀρπαγὴν, dispersed for plunder*; Xen. Anab. III. See 2 Tim. i. 1.

Ibid. ἐκλεκτῶν. See note at 2 Tim. ii. 10. and Index.

2. πρὸ χρόνων αἰωνίων. The same expression occurs in 2 Tim. i. 9. In Rom. xvi. 25. we read of *μυστηρίου χρόνους αἰωνίους σεσιγημένους*, so that it seems to mean *ancient times.* Αἰὼν is, properly, a long period of time. From the creation to the de-

luge would be one such period. from the deluge to Abraham, another; from Abraham to Moses, another: thus πρὸ χρόνων αἰωνίων, if taken literally *before these aëwes or periods of time began*, would mean, *from the beginning of the world*: and the expression is the same as that in 1 Pet. i. 20. Eph. iii. 9. Col. i. 26. This *promise of eternal life* was first given to Adam after the fall, which seems to shew the meaning of πρὸ χρόνων αἰωνίων. We find *αἰῶνα χρόνου the golden age*, in Dio, p. 1217. 3. τὸν λόγον αὐτοῦ may mean *his promise*, as ἐπαγγελίας ὁ λόγος in Rom. ix. 9. Some have taken it for the personal Logos, Son of God.

- 4 ρος ἡμῶν Θεοῦ· Ὁ Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν^{ο 2 Cor. 2, 13: 7, 14: 8,}
πίστω· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ^{6, 16. Gal. 2, 3.}
Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
- 5 Ὁ τούτου χάριν κατέλειπόν σε ἐν Κρήτῃ, ἵνα τὰ^{p Act. 14, 23. 2 Tim. 2, 2.}
λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν^{2, 2.}
- 6 πρεσβυτέρους, ὡς ἐγὼ σοὶ διαταξάμεν· ἡ εἴ τις ἐστὶν^{1 1 Tim. 3, 2.}
ἀνέγκλητος, μίᾱς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ,
7 μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. Ἐδεῖ γὰρ τὸν^{r Lev. 10, 9. Matt. 24, 45. 1 Cor. 4, 1. Eph. 5, 18. 1 Tim. 3, 3, 15. 1 Pet. 5, 2.}
ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ^{12, 1.}
αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ^{13.}
8 αἰσχροκερδῇ, ἀλλὰ φιλόξενον, φιλάγαθον, σόφρονα,
9 δίκαιον, ὁσίον, ἐγκρατῇ, ἀντεχόμενον τοῦ κατὰ τὴν^{2 Tim. 1, 13.}
διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν
ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγον-
10 τας ἐλέγχειν. Ἡ εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι^{u Act. 15, 1. 1 Tim. 1, 6.}
ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

4. Τίτῳ. The first account we have of Titus is his going to Jerusalem with S. Paul at the time of the Council A. D. 46. Gal. ii. 1. He is supposed to have been a Gentile who was converted by S. Paul (γνησίῳ τέκνῳ) at Antioch. His name is not mentioned in the Acts. He had been left by S. Paul in Crete shortly before the writing of this Epistle, and joined S. Paul in Macedonia in the following year, 52.

5. κατέλειπον. The reading is probably ἀπέλειπον.

Ibid. πρεσβυτέρους. If we compare ver. 7, it appears that the terms πρεσβύτερος and ἐπίσκοπος were applied to the same person: as in Acts xx. 17, 28. Every presbyter was in his of-

fice an ἐπίσκοπος, or overseer: but Titus had power over all the presbyters, and therefore was ἐπίσκοπος in a higher sense of the term.

6. μίᾱς γ. ἀνῆρ. See note at 1 Tim. iii. 2.

9. πιστοῦ in this sense means true or genuine, such as may be trusted. See iii. 8.

Ibid. τοὺς ἀντιλέγοντας is taken for the Gnostics by Grotius, Hammond, Vitringa.

10. The reading is probably πολλοὶ ἀνυπότακτοι.

11. οἱ ἐκ περιτομῆς. He perhaps did not allude to the ordinary opposition of the Jews, but to the Jewish Gnostics, who adopted circumcision and other parts of the Mosaic law.

^x 1 Tim. 6, ² οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέ-
^{5.} ² Tim. 3, 6. πουςι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.
 εἰπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, “Κρήτες
 “αἱ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ
 μαρτυρία αὕτη ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἐλεγε
⁷ Matt. 15, αὐτοὺς ἀποτόμωσ, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ⁹ Col. 2,
^{22.} 1 Tim. προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώ-
^{1,} 4: 4, 7: πων ἀποστρεφόμενων τὴν ἀλήθειαν. * πάντα μὲν κα-
^{6,} 20. ² Matt. 15, ^{11.} Luc. 11, ^{39,} 41. Act. 10, 15, ^{14,} 20, ¹ Cor. 6,
^{12:} 10, 23, ^{25.} 1 Tim. 4, 3, 4. ² Tim. 3, 5. Jude 4. ³ Y. Jude 4.
 θαρα τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις
 οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ
 ἡ συνειδήσις. * Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ
 ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς κα-
 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 ΣΥ δὲ λάλει ἅ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ
 πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγι-

12. ἴδιος αὐτῶν προφήτης. Epi-
 menides, who may have been
 called προφήτης, as Plato speaks
 of οἱ θεῶν παῖδες ποιηταὶ καὶ προ-
 φῆται τῶν θεῶν γενόμενοι. *De Re-
 pub.* II. p. 366. but Epimeni-
 des seems to have been con-
 sidered literally a prophet: Ci-
 cero speaks of those who “con-
 citatione quadam animi, aut
 “soluto liberoque motu futura
 “præsentiant, ut Baris Boetius,
 “ut Epimenides Cres.” *De
 Divin.* I. 18. and Apuleius calls
 him “inclytum fatidicum.”
Florid. I. p. 352. S. Paul may
 have quoted one of their own
 poets, from what Plato repre-
 sents a Cretan saying, οὐ σφόδρα
 χρέμεθα οἱ Κρήτες τοῖς ξενικοῖς
 ποιήμασιν. *De Leg.* III. p. 680.
 The expression Κρήτες αἱ ψευ-
 σται seems to have been pro-

verbial: see Palairot.

Ibid. ἀργαί. This phrase
 alludes to the idleness and care-
 lessness which generally at-
 tending gluttony.

14. Ἰουδαϊκοῖς μύθοις. Ibid.
 understand this also of the
 absurd fables of the Gnostics,
 which contained many Jewish
 legends.

15. πάντα καθαρὰ τοῖς κα-
 τοῖς. This was a maxim of the
 Gnostics, who used it to cover
 all kinds of enormities. *1*
Cor. vi. 12.

16. Θεὸν εἰδέναι. To know
 God, was the great boast of the
 Gnostics, and hence they bore
 their name.

16. ἀδόκιμοι. Incapable of
 cement. *Rom.* i. 28. *iii.* 8.

- 3 αἰνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ^b προσ- ^b 1 Tim. 2,
 βύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ ^{9: 5, 13.}
 διαβόλους, μὴ οἷνῳ πολλῷ δεδουλωμένας, καλοδι-
 4 δασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους
 5 εἶναι, φιλοτέκνους, ^c σώφρονας, ἀγνὰς, οἰκουροὺς, ἀγα- ^c Gen. 3,
 θὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ ^{16. 1 Cor.}
 6 λόγος τοῦ Θεοῦ βλασφημηῇται. Τοὺς νεωτέρους ὡσαύ- ^{14, 34. Eph.}
 7 τως παρακάλει σωφρονεῖν, ^d περὶ πάντα σεαυτὸν πα- ^{5, 22. Col.}
 ρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδια- ^{3, 18. 1 Tim.}
 8 φθορίαν, σεμνότητα, ἀφθαρσίαν, ^e λόγον ὑγιῆ, ἀκα- ^{6, 1. 1 Pet.}
 τάνγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ^{3, 1.}
 9 ὑμῶν λέγειν φαῦλον. ^f Δούλους ἰδίοις δεσπόταις ὑπο- ^d 1 Tim. 4,
 τάσσεσθαι, ἐν πᾶσι εὐαρέστους εἶναι, μὴ ἀντιλέγον- ^{12. 1 Pet. 5,}
 10 τας, μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυ- ^{3.}
 μένους ἀγαθὴν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ^e 1 Tim. 5,
 ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσι. ^{14. 1 Pet.}
 11 8 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσι ^{2, 12, 15:}
 12 ἀνθρώποις, ^g παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ^{3, 16.}
 ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ ^f Eph. 6, 5.
 13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· ^{Col. 3, 22.}
 δεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς ^{1 Tim. 6,}
 δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ ^{1, 2. 1 Pet.}

CHAP. II.

3. *πρὸς βύτιδας*. There were female elders, and female deacons.

5. *ἀγαθὰς* may be either coupled with *οἰκουροὺς*, or taken separately. Many MSS. read *οἰκουργοὺς*.

Ibid. *βλασφημηῇται*. It was said that Christianity taught women to disobey their hus-

bands.

8. *ὑμῶν*. Probably *ἡμῶν*.

11. *σωτήριος* should perhaps be coupled with *πᾶσι ἀνθρώποις*, and the article *ἡ* omitted.

13. *τοῦ μεγάλου Θεοῦ* may be connected with *Ἰησοῦ Χριστοῦ*, *our great God and Saviour Jesus Christ*: and the absence of the article before *σωτήρος* supports this construction. The

^k Exod. 19, Χριστοῦ, ^k ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώ-
^{5.} Eph. 2,
^{10.} Gal. 1, σῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρῶς ἑαυτῷ
^{4: 2, 20.}
¹ 1 Cor. 16, λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. ¹ Ταῦτα
^{11.} 1 Tim.
^{4, 12.} λάλει καὶ παρακάλει καὶ ἐλεγχε μετὰ πάσης ἐπιτα-
γῆς· μηδεὶς σου περιφρονεῖτω.

^m Rom. 13, ^m ὙΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξου-
^{1, &c.}
¹ Pet. 2, 13, σίας ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγα-
ⁿ Philipp. 4, θὸν ἐτοιμοὺς εἶναι, ⁿ μηδένα βλασφημεῖν, ἀμάχους.
^{5.} 2 Tim.
^{2, 24, 25.} εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς
^o 1 Cor. 6, πάντας ἀνθρώπους. ^o ἡμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνό-
^{11.} Eph. 2,
^{1, &c.: 5, 8.} ητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις
^{Col. 3, 7.}
¹ Pet. 4, 3, καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες.
^p 2, 11, ^p στυγητοὶ, μισοῦντες ἀλλήλους· ^p ὅτε δὲ ἡ χρηστότης
καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ.

^q Job. 3, 3, ^q οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν·
^{5.} Rom. 3,
^{20, 28: 4,} ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, ὡς
^{2, 6: 11, 6.}
^{Eph. 2, 4,} λουτροῦ παλιγγενεσίας, καὶ ἀνακαυνώσεως πνεύματος
^{9: 5, 26.}
^{Gal. 2, 16.}
² Tim. 1, 9,

same rule may be applied in
Eph. v. 5. 2 Thess. i. 12. 1 Tim.
v. 21. 2 Pet. i. 1. Jude 4. The
term *Saviour* is applied indif-
ferently in this Epistle to God
and Christ: see i. 3, 4. ii. 10.
iii. 4, 6.

14. λαὸν περιούσιον. See Exod.
xix. 5. Deut. vii. 6. xiv. 2. xxvi.
18.

CHAP. III.

3. ἡμεῖς. S. Paul here iden-
tifies himself with other per-
sons, though this description
did not apply to himself. See
1 Thess. iv. 15.

5. ἔσωσεν. Σώζω is often
applied to persons being put in
a state of salvation, when they
are taken into covenant with

Christ at baptism. They are
then *saved* from their former
sins.

Ibid. παλιγγενεσίας. This word
only occurs twice in the New
Testament. In Matt. xix. 28
it means *the resurrection*: it is
here evidently coupled with the
washing of baptism; at what
time the stain of original and
actual sin is washed away, and
the person is in a manner born
again: every thing which the
past is blotted out, and he be-
gins a new life, without being
subject to the wrath of God
for what is past. This is ex-
pressed by ἀνακαυνώσεως Πνεύ-
ματος ἁγίου: he then becomes
new creature by the opera-

- 6 ἁγίου, ὃν ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ ^{Joel. 2, 28.}
 7 Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ^{Act. 2, 33.}
 ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς ^{Rom. 5, 5.}
 8 αἰωνίου. Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί ^{Rom. 8,}
 σε διαβεβαιούσθαι, ἵνα φροντίζωσι καλῶν ἔργων προ- ^{23, 24.}
 ῥησασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ
 9 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. ἡμῶν δὲ ζητή- ^{t 1, 14.}
 σεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς ^{1 Tim. 1, 4:}
 10 περιύστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. Αἰ- ^{4, 7: 6, 20.}
 ρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν ^{2 Tim. 2,}
 11 παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ^{23.}
 ἁμαρτάνει, ὣν αὐτοκατάκριτος. ^{a Matt. 18,}
 12 Ὅταν πέμψω Ἀρτεμῶν πρὸς σε ἢ Τυχικόν, ^{17. Rom.}
 σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ ^{16, 17.}
 13 κέκρικα παραχειμάσαι. Ἰζηῶν τὸν νομικὸν καὶ Ἀ- ^{2 Thess. 3,}
 πολλὰ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. ^{6. 2 Tim.}
^{3, 5. 2 Joh.}
^{10.}
^{2 Act. 20, 4.}
^{Eph. 6, 21.}
^{Col. 4, 7.}
^{2 Tim. 4,}
^{12.}
^{7 Act. 18,}
^{24. 1 Cor.}
^{1, 12.}

of the Holy Ghost. We find *ἀναγενήσας* in 1 Pet. i. 3. and *ἀναγεννημένοι*, ib. 23.

7. *δικαιωθέντες*, *having been justified*: having had all our sins forgiven at baptism, when we appeared righteous in the sight of God. See Rom. v. 1, 9.

8. The reading is probably *ταῦτά ἐστι καλά*.

9. *γενεαλογίας*. This perhaps alludes to the Gnostic notion of several beings having emanated from God by successive generation. See 1 Tim. i. 4.

Ibid. *μάχας νομικάς*. The Law of Moses is meant here; but not with reference to Judaism, but to that spurious mixture of Judaism and Heathenism which was conspicuous in the Gnostics.

12. *Τυχικόν*. Tychicus was of

Asia Minor, perhaps of Ephesus. Acts xx. 4.

Ibid. *Νικόπολιν*. There were several cities of this name, in Macedonia, Cilicia, Bithynia, &c. The latter is perhaps intended here: but whether S. Paul kept his intention of wintering there, is uncertain.

13. Ἀπολλώ. Apollos had been converted in 48, and went to Corinth in the same year. Acts xviii. 24—27. xix. 1. If S. Paul touched at Corinth, as I have supposed, on his way to Crete in 51, he perhaps urged Apollos to go thither, or he may have taken him with him. In 1 Cor. xvi. 12. (which was written in 52), he speaks of having urged Apollos to go to Corinth.

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προ-¹⁴
ίστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὤσῃ ἄκαρ-
ποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι¹⁵
τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάν-
των ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-
σκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπό-
λεως τῆς Μακεδονίας.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colossæ, (Col. iv. 9.) and apparently a man of some property, (Phil. 6, 7.) He seems to have been converted by S. Paul, (19,) which may have been when the Apostle visited Phrygia, (Acts xvi. 6. xviii. 23.) Onesimus was his slave, and ran away from him to Rome, where he was converted to Christianity by S. Paul, who sent him back to his master with this letter.

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

^a Eph. 3, 1: **ΠΑΥΛΟΣ** δέσμος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος.
^{4, 1.}
² Tim. 1, 8. ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν.
^b Rom. 16, ^b καὶ Ἀπφία τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστράτῳ.
^{5.} 1 Cor. 16,
^{19.} Col. 4, τιώτη ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις
^{15, 17.} Phil-
lipp. 2, 25. ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

^c 1 Thess. 1, ^c Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνησάμενος
^{2.} 2 Thess.
^{1, 3.} ποιούμενος ἐπὶ τῶν προσευχῶν μου, ^d ἀκούων σου τῆς
^d Eph. 1, 15.
Col. 1, 4. ἀγάπης καὶ τῆς πίστεως, ἣν ἔχεις πρὸς τὸν Κύριον
Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· ὅπως ἡ κοινωνία

CHAP. I.

1. Τιμόθεος. Timothy was not with S. Paul when he went to Rome, but must have joined him afterwards. He had probably been left by S. Paul to take care of the church at Ephesus, and he was with the apostle, when he traversed Phrygia for the first time, when he may have become acquainted with Philemon.

2. Ἀπφία. Chrysostom and Theodoret say that she was the wife of Philemon. Archippus was perhaps a deacon in the

church of Colossæ. Col. iv. 1.

4. πάντοτε. Jerom observes that πάντοτε may refer to ἐκ-ριστῷ or ποιούμενος. There is the same ambiguity in other Epistles. It probably means *thank God every time that I remember you in my prayers.*

4, 5. τὴν ἀγάπην εἰς πάντας ἁγίους, καὶ τὴν πίστιν πρὸς τὸν Κύριον Ἰησοῦν. See Col. i. 4.

6. κοινωνία is *charity*, *love*, *ity*, (Acts ii. 42.) and *καὶ ἐκ τῆς πίστεως* is *charity proceeding from faith*. S. Paul prays *the charity which is the fruit*

- τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παν-
 7 τὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν. χάριν
 γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
 σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ
 8 σοῦ, ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν
 9 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μάλ-
 λον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος πρεσβύτες,
 10 νυνὶ δὲ καὶ δέσμος Ἰησοῦ Χριστοῦ. * παρακαλῶ σε¹ 1 Cor. 4,
 περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς¹⁵ Gal. 4,
 11 μου, Ὀνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ⁹
 12 καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτ-
 13 ἐστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. * Ὁν ἐγὼ ἐβου-
 λόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ
 14 μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου. [†]χωρὶς δὲ τῆς² 2 Cor. 9,
 σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ⁷
 15 ἀνάγκην τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. τάχα
 γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐ-

your faith may become effective by making known all the good that is in us. Most MSS. read ἡμῖν. He prayed that Philemon's charity to his Christian brethren might make the heathen aware of the good effects of the gospel. *Εἰς Χριστὸν Ἰησοῦν* is perhaps connected with *ἐνεργῆς γένηται*—*may be effective in bringing men to Jesus Christ.*

7. χάριν. Most MSS. read *χάραν γὰρ ἔχομεν*. This alludes to the ἀγάπην εἰς τοὺς ἁγίους in ver. 5.

8. Διὸ. Because you are naturally charitable.

9. πρεσβύτες. Some would render it *ambassador*: (see 2 Cor. v. 20. Eph. vi. 20.) but that is

πρεσβύτες. *Πρεσβύτες* is an old man, as in Luke i. 18. Tit. ii. 2. If S. Paul was thirty at the time of his conversion, he was now about fifty-seven.

10. ἐγέννησα. S. Paul had converted Onesimus.

10, 11. ἄχρηστον — *εὐχρηστον*. Some think there is allusion to his name, Ὀνήσιμος.

13. ὑπὲρ σοῦ. *As thyself wouldst have done, hadst thou been present.* Fell.

Ibid. δεσμοῖς τοῦ εὐαγγελίου. *Imprisonment on account of the gospel.* See Col. i. 24.

15. αἰώνιον. If Onesimus had continued an heathen, Philemon might have had him as his servant *for life*, but after that they

τὸν ἀπέχρησ· οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλου,
 ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον
 σοί, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; εἰ οὖν ἐμὲ ἔχεις
 κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἥδιον
 κησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. ἐγὼ Παῦ-
 λος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω
 σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναὶ, ἀδελφε·
 ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαισόν μου τὰ
^ε 2 Cor. 7, σπλάγχνα ἐν Κυρίῳ. ^ε πεποιθὼς τῇ ὑπακοῇ σου·
 16. ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.
^h 2 Cor. 1, ^h Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι
 11. Philipp. 1, 25: 2, 24. διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ⁱ Ασ-
 1 Col. 1, 7: ⁱ πάζονται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χρι-
 4, 12. ^k Act. 12, στῶ Ἰησοῦ, ^k Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς,
 12, 25: 15, 37: 19, 29: οἱ συνεργοί μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
 20, 4: 27, 2. Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.
 Col. 4, 10, 14. 2 Tim. 4, 10, 11. ⁱ Pet. 5, 13. Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησί-
 μου οἰκέτου.

would have been separated: now they would be companions for ever, in this world (αἰῶν) and the next.

18. ἡδίκησε. It has been thought from this that Onesimus had robbed his master.

19. προσοφείλεις. In addition to being bound to forgive Onesimus at my request, you owe your own conversion to me.

20. ὀναίμην. This may perhaps be an allusion to the name of Ὀνήσιμος. The best MSS. read Χριστῶ ἐν Κυρίῳ.

21. He perhaps alludes to the freedom of Onesimus.

22. ξενίαν. See Acts xvii. 23. S. Paul seems to have been looking forward to his release and to visiting Colossæ.

23. συναιχμάλωτος. Epaphras had not come to Rome with S. Paul, but had joined him afterwards. There had either been some persecution at Rome which caused Epaphras to be imprisoned, or he had been in prison with S. Paul some time before. See Rom. xvi. 7. Col. iv. 10.

Ibid. Μάρκος, Ἀρίσταρχος. See Col. iv. 10.

EPISTLE TO THE HEBREWS.

There have been disputes in ancient and modern times concerning the author of this Epistle: but a majority of the Fathers ascribed it to S. Paul. Many resemblances of style have also been pointed out. He probably wrote it soon after his release from his first imprisonment at Rome, A. D. 58, when he expected soon to visit Judæa, (xiii. 23.) It is addressed to the Jewish Christians of Palestine, and contains allusions to the approaching war.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

^a Eph. 1, 10. **ΠΟΛΥΜΕΡΩΣ** καὶ πολυτρόπως πάλαι ὁ Θεὸς
^{Gal. 4, 4.} λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχά-

^b Psal. 2, 8. των τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν νῷ, ὅτι
^{Matt. 21,} ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας
^{38. Joh. 1,} ἐποίησεν, ὅς ὦν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆ-

^c 8, 1: 9,

12, &c.: 12,

^{2.} Psal. 110,

^{1.} Sap. 7,

^{26.} Joh. 14,

^{9.} 2 Cor. 4,

^{4.} Col. 1,

^{15, 17.} Phi-

^{lipp. 2, 6.}

^{Apoc. 4, 11.}

CHAP. I.

1. Πολυμερῶς, *Frequently*. Πο-

λυτρόπως, *In many ways*.

^{26.} Joh. 14, Ibid. ἐπ' ἐσχάτων τῶν ἡμερῶν.

^{4.} Col. 1, This phrase is used for the times

^{15, 17.} Phi- of the Christian dispensation, in

^{Acts ii. 17.} Acts ii. 17. 1 Pet. i. 20. See

^{note at 1 Tim. iv. 1.} note at 1 Tim. iv. 1. The read-

^{ing is probably ἐσχάτου.} ing is probably ἐσχάτου. See

^{also Heb. ix. 26.} also Heb. ix. 26. 1 Cor. x. 11.

^{2 Pet. iii. 3.} 2 Pet. iii. 3.

^{2. ἔθηκε, constituit.} 2. ἔθηκε, constituit. So Xeno-

^{phon, θεὸς τοὺς γέροντας κυρίου} phon, θεὸς τοὺς γέροντας κυρίου

^{τοῦ περὶ τῆς ψυχῆς ἀγῶνος.} τοῦ περὶ τῆς ψυχῆς ἀγῶνος. *De*

^{Rep. Lac. p. 684.} Rep. Lac. p. 684. Arrian. τοι-

^{οὔτ' ὅν σε θῶμεν πολίτην Κορινθίων.} οὔτ' ὅν σε θῶμεν πολίτην Κορινθίων.

^{Epiat. III. 1. p. 264.} Epiat. III. 1. p. 264.

^{Ibid. κληρονόμον.} Ibid. κληρονόμον. According

^{to Gal. iv. 1.} to Gal. iv. 1. this is equivalent

^{to κύριον:} to κύριον: and he is called Lord

^{of all in Acts x. 36.} of all in Acts x. 36. The full

^{meaning is, that Christ is Lord} meaning is, that Christ is Lord

^{of all things in right of his in-} of all things in right of his in-

^{heritance, i. e. as the begotten} inheritance, i. e. as the begotten

^{Son of God.} Son of God. Κληρονόμος seems

used in the same sense as

^{Rom. iv. 13. and Festus writes.} Rom. iv. 13. and Festus writes.

^{"Hæres apud antiquos p-} "Hæres apud antiquos p-

^{"domino ponebatur."} "domino ponebatur."

^{Ibid. αἰῶνας.} Ibid. αἰῶνας. This means

^{worlds or the world in vi-} worlds or the world in vi-

^{It has the same meaning as} It has the same meaning as

^{Wisdom iv. 2. xiii. 9. xiv. 1} Wisdom iv. 2. xiii. 9. xiv. 1

^{It represented the Hebrew} It represented the Hebrew

^{עוֹלָם, which signified the} עוֹלָם, which signified the

^{periods of time, or eternity:} periods of time, or eternity:

^{as the Alexandrian Jews seem} as the Alexandrian Jews seem

^{to have used it for the world. See} to have used it for the world. See

^{note at Titus i. 2.} note at Titus i. 2.

^{3. ἀπαύγασμα is the effulge-} 3. ἀπαύγασμα is the effulge-

^{or radiance proceeding from} or radiance proceeding from

^{light. Philo Judæus calls it} light. Philo Judæus calls it

^{τῆς μακαρίας φύσεως ἐκμε-} τῆς μακαρίας φύσεως ἐκμε-

^{ῆ ἀπόσπασμα ἢ ἀπαύγασμα} ῆ ἀπόσπασμα ἢ ἀπαύγασμα

^{in Mundi Opif. pag. 33. and} in Mundi Opif. pag. 33. and

^{the breath which was breathed} the breath which was breathed

^{from his nostrils, τῆς μακαρίας} from his nostrils, τῆς μακαρίας

^{τρισμακαρίας φύσεως ἀπαύγα-} τρισμακαρίας φύσεως ἀπαύγα-

^{De Spec. Leg. pag. 356. T.} De Spec. Leg. pag. 356. T.

τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥή-
ματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποι-
ησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς
4 μεγαλωσύνης ἐν ὑψηλοῖς, ⁴ τοσοῦτ' κρείττων γενό- ^{d Eph. 1, 21.}
μενος τῶν ἀγγέλων, ὅσ' διαφορώτερον παρ' αὐτοὺς ^{Philipp. 2,}
5 κεκληρονόμηκεν ὄνομα. ⁵ Τίτι γὰρ εἶπε ποτὲ τῶν ἀγ- ^{5, 5.}
γέλων, 'Υἱός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε'; ^{2 Sam. 7,}
Καὶ πάλιν, 'Εγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ^{14. 1 Par.}
6 ἔσται μοι εἰς υἱόν; ^{22, 10: 28,} 'Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν ^{6. Psal. 2,}
πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, 'Καὶ προσ- ^{7. Act. 13,}
7 ^{33.} κνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.' ⁷ Καὶ ^{7. Psal. 97,}
^{7. Rom. 8,} ^{29. Col. 1,} ^{18.} ⁵ ^{Psal. 104,}

fathers were fond of illustrating the generation of the Son by the effulgence proceeding from light: and this passage may mean, that the glory of the Father was reflected in the Son.

Ibid. *χαρακτήρ* is an impression like that made by a seal; and it is here said, that the *ὑπόστασις* of the Father was stamped or impressed upon the Son, so that the Son represented this hypostasis, as an impression represents the seal. *ὑπόστασις* did not signify *person* till the third or fourth century: before that it signified *essence*, or *substance*, i. e. the mode of being.

Ibid. *φέρων*. *Causing to move along, directing*. So Seneca, "Deus ille maximus potentissimusque ipse vehit omnia," *Epist.* 31. Τῷ ῥήματι δυνάμεως αὐτοῦ, i. q. τῷ β. αὐτοῦ δυνατῷ. Pierce reads αὐτοῦ, *God's word*, not αὐτοῦ.

4. *κεκληρονόμηκεν*. This implies that he inherited the name as Son. Christ is superior to

the angels, because he is the *begotten Son of God*.

5. *γεγέννηκά σε*. The force lies in the word *γεγέννηκα*. Christ is the *begotten Son of God*. The second Psalm is applied to Christ by S. Peter, Acts iv. 25. and by S. Paul, Acts xiii. 33. That the Jews so applied it, is proved by Pierce. See v. 5.

Ibid. *Καὶ πάλιν*. This was said primarily of Solomon, 1 Chron. xvii. 13. xxii. 10. xxviii. 6. 2 Sam. vii. 14. but there are expressions in the prophecy which cannot apply to Solomon.

6. *πάλιν* is the same as in ver. 5. and Rom. xv. 10, 11, 12. It may be paraphrased, *And in another Psalm, which refers to Christ undertaking the work of man's redemption*. See x. 5. The LXX read ἄγγελοι αὐτοῦ: in the Hebrew it is *God*: but in Deut. xxxii. 43. the LXX have inserted the passage as here quoted. For *πρωτότοκος* see Psalm lxxix. 27. Rom. viii. 29.

πρὸς μὲν τοὺς ἀγγέλους λέγει, ‘Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ
 * Psal. 45, 6. ‘πρὸς φλόγα’ *πρὸς δὲ τὸν υἱόν, ‘Ὁ θρόνος σου,
 ‘ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος’ ῥάβδος εὐθύτης
 † Act. 10, 38. ‘ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην,
 ‘σύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε,
 ‘ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
 † Psal. 102, 25. ‘μετόχους σου.’ * Καὶ, ‘Σὺ κατ’ ἀρχάς, Κύριε, τῆς
 ‘γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οὐρανοί.
 † Esa. 51, 6. 2 Pet. 3, 7, 10. ‘αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις. καὶ
 ‘πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβλήμενοι
 ‘βόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ
 † 10, 12, 13; 12, 2. Psal. 110, 1. ‘αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.’ * Πρὸς
 Matt. 22, 44. Act. 2, 34. 1 Cor. 15, 25. Ephes. 1, 20. ‘τίνα δὲ τῶν ἀγγέλων εἰρηκέποτε, ‘Κάθου ἐκ δεξιῶν
 ‘μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
 ‘ποδῶν σου;’ * Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα,
 † Psal. 34, 7: 91, 11. εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας
 κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσεύειν

7. λέγει, sc. ἡ γραφή. Πρὸς τοὺς ἀγγέλους, *with respect to the angels*, Erasmus, Raphael. Valckenaer translates the passage, *Qui ex ventis spirantibus facit angelos suos, quique fulminibus utitur ut ministris suis publicis*.

8. That the xlvth Psalm is applied by the Jews to the Messiah, see Estius *ad l.* ‘Ὁ Θεός is the nominative for the vocative, as in x. 7. Matt. xxvii. 29. Mark v. 8. ix. 25. x. 47. Luke viii. 54. John xx. 28. Rom. viii. 15.

12. ἐλίξεις. Some MSS. read ἀλλάξεις, as does the Alexandrian MS. of the LXX, and

this agrees with the Hebrew

13. That this passage applied to the Messiah, is said by the Saviour himself, S. Peter and S. Paul. See the margin, at Schoetgenius, *Hor. Hebr.* p. 122

14. Philo Judæus speaks of ἀγγελοι λειτουργοι, vol. II. p. 137. We must remember in all these quotations, that the Psalms from which they are taken were considered by all the Jews to be addressed to the Messiah. S. Paul assumed this as proved, because he was writing to Jews.

CHAP. II.

1. Διὰ τοῦτο. *Because Christ is superior to angels*. Having

- τέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρ-
 2 ἀρρυνῶμεν. *εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος * Deut. 27,
 ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή 26. Act. 7,
 3 ἔλαβεν ἔνδικον μισθαποδοσίαν, ὅπως ἡμεῖς ἐκφευξό- 38, 53. Gal.
 μεθα τηλικαύτης ἀμελήσαντες σωτηρίας ; ἥτις ἀρχὴν 3, 19.
 λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκου- 12, 25.
 4 σάντων εἰς ἡμᾶς ἐβεβαιώθη, °συνεπιμαρτυροῦντος τοῦ ° Marc. 1, 14.
 Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, 20. Act. 2,
 καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέ- 22: 14, 3:
 λησιν. 19, 11.
 5 °Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν ° 1, 2, 4, 8.
 6 μέλλουσαν, περὶ ἧς λαλοῦμεν. °διεμαρτύρατο δέ που ° Psal. 8, 4:
 τὶς λέγων, ' Τί ἐστὶν ἄνθρωπος, ὅτι μμνήσκη αὐτοῦ, 144, 3.

proved this point, he proceeds to argue that the revelation made by Christ is superior to that made by angels : i. e. the Gospel is superior to the Law.

Ibid. παραρρυνόμεν. *Ne quando præterfluere ea sinamus.* Bos, Valckenaer, Fell. But Chrysostom explains it, μή ἐκπίσωμεν, and Elsner, *ne deficiamus : so as never to be drawn or tempted from them.* Pyle.

2. ἀγγέλων. See note at Acts vii. 35, 53.

3. ἀκουσάντων. Hence it has been argued, that the Epistle was written by a person who had not seen Christ. See Acts xiii. 31. This, however, would not contradict what S. Paul says in Galat. i. of not having received *his commission* from man, and of having had special revelations from God.

4. μερισμοῖς. *By our being able to impart the gifts of the Spirit.*

5. Οὐ γάρ. This is another reason for the Gospel being preferred to the Law : viz. because the Christian dispensation was not administered by angels, but by Jesus Christ.

Ibid. οἰκουμένην. In vi. 5. we have δυνάμεις μέλλοντος αἰῶνος : and in Is. ix. 6. the LXX translate πατὴρ μέλλοντος αἰῶνος. The expressions mean *the Christian dispensation* in opposition to the former, whether patriarchal or Mosaic. The Jews used the phrase נִשְׁתַּחֲוִי אֱלֹהֵינוּ in the same way. Περὶ ἧς λαλοῦμεν perhaps refers to the οἰκουμένη and the quotation from the Psalms, mentioned in i. 6.

6. The viiith Psalm is quoted as referring to the Messiah by our Saviour himself, Matt. xxi. 16. and by S. Paul, 1 Cor. xv. 27. Its primary application is to Adam and the human race.

‘ ἡ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτόν; ἡλάντωσας
 ‘ αὐτόν βραχύ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἔστε
 ‘ φάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα

f Psal. 8, 6. ‘ τῶν χειρῶν σου· ‘ πάντα ὑπέταξας ὑποκάτω τῶν
 Matt. 28,
 18. 1 Cor. ‘ ποδῶν αὐτοῦ. ’ Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ
 15, 25, 27.
 Eph. 1, 22. πάντα, οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω

g Act. 2, 33. ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. g τὸν δὲ βρα-
 Philipp. 2,
 7, 8, 9. χύ τι παρ’ ἀγγέλους ἡλαντωμένον βλέπομεν Ἰησοῦν

διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἔστε-
 φανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃ

h Luc. 24, ται θανάτου. h Ἐπρεπε γὰρ αὐτῷ, δι’ ὃν τὰ πάντα
 26, 46.
 Act. 3, 15; καὶ δι’ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγα-
 5, 31. Rom.
 11, 36. γόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ πα-

i 10, 10, 14. θημάτων τελειῶσαι. i ὅ τε γὰρ ἀγιάζων καὶ οἱ ἀγια-
 ζόμενοι, ἐξ ἐνὸς πάντες· δι’ ἣν αἰτίαν οὐκ ἐπαύσχι-

k Psal. 22, νεται ἀδελφούς αὐτοὺς καλεῖν, k λέγων, ‘ Ἀπαγγελί-
 22, 25.
 2 Sam. 22,
 3. Ps. 18, 2. 7. βραχύ τι. *For a little while.*

Valckenaer, as in Acts v. 34.

8. Ἐν τῷ ὑποτάξαι may mean,
 ἐν τῷ λέγεσθαι, Πάντα ὑπέταξας
 αὐτῷ.

Ibid. ὁπῶ. Christ’s media-
 torial kingdom is not yet finish-
 ed: death is not yet finally des-
 troyed. Compare 1 Cor. xv.
 25, &c.

9. The clauses of this verse
 appear inverted, but they may
 be paraphrased thus: *But as to*
him who was made for a little
while lower than angels, viz. Je-
sus, by his suffering death, we
see him now crowned with glory
and honour, i. e. made Lord of
all things, that his death may by
the grace of God become effica-
cious for all men.

10. When God had deter-

mined to restore to men the
 power of living for ever. (i. e.
 δόξαν ἀγάγειν,) it was necessary
 that he, who was to purchase
 this power, should himself sub-
 mit to death. *Eis δόξαν ἀγα-*
γεῖν may be an allusion to Ge-
 leading the Israelites into the
 earthly Canaan, and αὐτῷ
 may refer to Moses or Joshua
 as a type of Christ. *Telous*
 means, that Christ’s mediatorial
 would not have been perfect
 if he had not died: see v. 6.
 11. For it was part of the
 scheme, that the redeemer and
 the redeemed should all be of
 one stock or origin: and con-
 sequently in the psalms which
 speak of the Messiah, we find
 him calling men his brethren.

- ‘τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
 13 ‘ὤμνήσω σε.’ Καὶ πάλιν, ‘Ἐγὼ ἔσομαι πεποιοῦς
 ‘ἐπ’ αὐτῷ.’ 1 Καὶ πάλιν, ‘Ἴδου ἐγὼ, καὶ τὰ παιδία ^{1 Esa. 8, 18.}
 14 ‘ἃ μοι ἔδωκεν ὁ Θεός.’ ^{Joh. 10, 29;} Ἐπεὶ οὖν τὰ παιδία κεκοι- ^{17, 6, 9, 11,}
^{12.}
 νώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως ^{m Esa. 25,}
 μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ ^{8. Ose. 13,}
 τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διά- ^{14. Joh. 1,}
 15 βολον, ^{15, 54, 55.} καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου ^{Philipp. 2,}
 16 διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. οὐ γὰρ ^{7. 2 Tim.}
 δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀ- ^{1, 10.}
 17 βραὰμ ἐπιλαμβάνεται. ^{2. Luc. 1, 74.} ὅθεν ὥφειλε κατὰ πάντα τοῖς ^{° 4, 15: 5,}
 ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ^{2. Philipp.} 2, 7.
 ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἰλάσκεσθαι τὰς
 18 ἁμαρτίας τοῦ λαοῦ. ^{° 4, 15, 16.} Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πει-
 ρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

13. Both these quotations probably come from Is. viii. 17, 18: there is something like the first in Psalm xviii. 3. 2 Sam. xxii. 3. The 14th verse of Is. viii. is applied to Christ by Simeon, Luke ii. 34. by Christ himself, Matt. xxi. 44. by S. Peter, 1 Pet. ii. 6. and by S. Paul, Rom. ix. 33.

14. τὰ παιδία. *These children.* Ibid. παραπλησίως. *Exactly in the same way:* not in appearance only. Wolf. This is demonstrative of Christ having assumed the human nature. See v. 7.

Ibid. κράτος. Death is the consequence of sin: the Devil excites to sin, and therefore has the power of inflicting death.

15. δουλείας means that *slavish fear*, which persons feel, who

are under sentence of death.

16. ἐπιλαμβάνεται. This is generally translated, *He takes the nature of:* but it may mean, *he lays hold of*, to extricate them from the miserable state described in ver. 15: *he assists.* See viii. 9.

17. ἐλεήμων καὶ πιστὸς comprehends the duty which Christ, as high priest, would discharge to God and man. Having taken upon him the human nature, he would be *merciful* to his fellow men, and would *faithfully* discharge the office of atonement. See iii. 2.

18. ἐν ᾧ is not the same as ὅσῳ, *inasmuch as*; but it means, *he is able to assist those persons, who are tempted by the same feelings which he himself felt when he was tempted.*

9 4, 14: 6, 9
 20: 8, 1: 9,
 11. Philipp. τοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς
 3, 14. ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν· ἵπιστὸν ὄντα τῷ
 7 ver. 5. ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐ-
 Num. 12, 7. τοῦ. Πλείονος γὰρ δόξης οὗτος παρὰ Μωσὴν ἤξυν-
 ται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατα-
 σκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ἐκ
 2 ver. 2. τιμῆς· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. Καὶ
 Deut. 18, 15, 18. Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θερά-

CHAP. III.

1. ἄγιοι may perhaps be said with reference to ἀγιαζόμενοι in ii. 11. *Pierce.*

Ibid. μέτοχοι may imply, that the Jews had only a share together with the Gentiles. *Pierce.*

Ibid. κατανοήσατε. Christ had already been spoken of as *sent by God*, i. 2. ii. 3. and as *high priest*, ii. 17. S. Paul now says, *Here is another view which you may take of this person, whom I have called apostle and high priest.* It is explained in ver. 3.

Ibid. ὁμολογίας. This expression may be taken for τὸν ἀπ. καὶ ἀρχ. ὁμολογούμενον ἡμῖν, *him whom we acknowledge as our apostle and high priest.* Philo Judæus speaks of the Jewish high priest as ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας. *De Somniis*, vol. I. p. 654. The Jews call the high priest *their apostle*, and *the apostle of God*. Our Saviour speaks of himself as *sent by the Father*, John v. 38. vi. 29, 39. viii. 42. xvii. 18.

2. τῷ ποιήσαντι. *To him who appointed him apostle and high priest*, as in 1 Sam. xii. 6. Μαρτὺς Κύριος ὁ ποιήσας τὸν Μωσῆν

καὶ τὸν Ἀαρών. See also Mark iii. 14. Acts ii. 36.

Ibid. ὡς καὶ Μωσῆς. *As he was Moses.* This is a quotation from Numb. xii. 7. οὐχ οὕτως θεράπων μου Μωσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστὸς ἐστίν. Οὕτως παρὰ τὴν Ἰουδαϊκὴν ἐκκλησίαν, *the Jewish church.* Moses fully executed all the orders which God gave him concerning this church.

3. This is what the Jews and Christians were told in ver. 2 to observe. If Christ had been merely an apostle and high priest, he may have been greater than Moses; and they were equally faithful in charging their commission. Here a difference is pointed out.

Ibid. τοῦ οἴκου is not *the house*, but *of, or in the house*. πλείονα τιμὴν τοῦ οἴκου, *the greater share of honour in the house.* Moses had not this highest honour, because he was only a servant: but Christ was *sent by God*, the person who established the house, and this person is God.

5. θεράπων. See Numb. 7. as quoted in ver. 2.

- 6 πων, εἰς μαρτύριον τῶν λαληθησομένων· ² Χριστὸς ^{13.} ¹ Matt. 24,
 δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὐ οἶκός ἐσμεν ἡμεῖς, ^{3, 16: 6, 19.} ¹ Cor.
 ἑάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος ² Cor. 6, 16.
 7 μέχρι τέλους βεβαίαν κατὰσχωμεν. ^{22.} ¹ Tim.
^{3, 15.} ¹ Διὸ καθὼς λέ-
 γει τὸ πνεῦμα τὸ ἅγιον, ¹ Σήμερον, ἐὰν τῆς φωνῆς ¹ Pet. 2, 5.
 8 αὐτοῦ ἀκούσητε, ^{4, 7.} ² μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ^{95, 7.} ² Psal.
² ὥς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πει- ² Exod. 17,
 9 ρασμοῦ ἐν τῇ ἐρήμῳ, οὐ ἐπείρασάν με οἱ πατέρες ² Num. 20,
^{13.}
¹ ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου, τεσ-
 10 σάρακοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ,
¹ καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ
 11 ἔγνωσαν τὰς ὁδοὺς μου· ² ὡς ὤμοσα ἐν τῇ ὀργῇ ² Deut. 1,
^{34.}

Ibid. μαρτύριον. The commis-
 sion of Moses was merely to
 bear witness to the higher re-
 velation which was afterwards
 to be made by Christ.

6. Moses was faithful ἐν τῷ
 οἴκῳ, being himself part of the
 Jewish church. Christ is ἐπὶ
 τὸν οἶκον, being the Son of Him
 who established the Jewish as
 well as the Christian church.
 Some read αὐτοῦ, *his own house*,
 i. e. Christ's. *Beza, Grotius,*
Schmidius, Wolfius, Valckenaer:
 but it seems more correct to
 read αὐτοῦ, *his house*, i. e. God's
 house, as in ver. 5.

Ib. παρρησίαν may allude to
 the public profession of faith
 made at baptism, as in ver. 14.
 x. 23, 35; and perhaps there
 is an intimation of the neces-
 sity which there would soon be
 of Christians adhering to their
 profession.

7. Διὸ. This is connected
 with ver. 12. *This being the*
case, I would remind you of the

disobedience of the Israelites in
the time of Moses, and its con-
sequence: take care that your
case is not the same. See 1 Cor.
x. 1, 11.

Ibid. The inspiration of Da-
 vid is proved by this verse com-
 pared with iv. 7. See also
 Matt. xxii. 43.

8. παραπικρασμῷ. The Jews
 provoked the Lord to wrath
 during the whole of their jour-
 neying in the wilderness: Deut.
 ix. 7. Five particular provoca-
 tions are mentioned, Exod. xvi.
 2. xvii. 2—9. xxxii. 10. Numb.
 xi. 33. xiv. 29. and Deut. i. 34,
 35. The last was the time when
 God swore in his wrath.

9. οὐ relates to πειρασμοῦ,
wherewith. Pierce. Most MSS.
 read ἐπείρασαν οἱ πατέρες ὑμῶν ἐν
 δοκιμασίᾳ.

10. διὸ is not in the LXX or
 Hebrew, and τεσσ. ἔτη is con-
 nected with προσώχθισα, as it is
 in ver. 17.

' μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·
 βλέπετε, ἀδελφοὶ, μή ποτε ἔσται ἐν τινὶ ὑμῶν καρδιά·
 πονηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος·
 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν·
 ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις
^{b Rom. 8, 17.} ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας· ^b μέτοχοι γὰρ γεγόνα-
^{c ver. 7.} μεν τοῦ Χριστοῦ, εἴνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
 μέχρι τέλους βεβαίαν κατάσχωμεν, ^c ἐν τῷ λέγεσθαι·
 ' Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκλη-
 ' ρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.
 Τίνες γὰρ ἀκούσαντες παρεπύκρναν, ἀλλ' οὐ πάντες·
^{d Num. 14, 22, 37: 26, 65. Psal. 106, 26.} οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως; ^d τίσι δὲ
^{1 Cor. 10, 5. &c. Jud. 5.} προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτή-
^{e Num. 14, 30. Deut. 1, 34, 35.} σασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; ^e τίσι δὲ
 ὤμωσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ·
 εἰ μὴ τοῖς ἀπειθήσασιν; Καὶ βλέπομεν ὅτι οὐκ ἠδὲ
 νήθησαν εἰσελθεῖν δι' ἀπιστίαν. Φοβηθῶμεν οὖν μὴ
 ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

11. *El.* See note at Mark viii. 12.

Ibid. κατάπαυσις is coupled with κληρονόμια in Deut. xii. 9. the inheritance and rest which the Israelites had in the land of Canaan, when they rested from their journeyings and their enemies.

13. ἄχρις οὗ. *So long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.* Philo Judæus says of to-day in Deut. iv. 4. σήμερον δ' ἐστὶν ὁ ἀπέρατος καὶ ἀδιεξίτητος αἰὼν. Vol. I. p. 554.

14. Take care that your hearts are not hardened; for

we are partakers in the benefit of Christ's death, only on condition of continuing obedient.

Ibid. ὑποστάσεως. Confident. Psalm xxxviii. 7. Ruth i. 12. Ezech. xix. 5. 2 Cor. ix. 4. 17.

15. ἐν τῷ λέγεσθαι. *According to the words already quoted, while the opportunity lasts contained in those words.*

17. κῶλα is the word in Num. xiv. 29.

CHAP. IV.

1. καταλειπομένης is the same as ἀπολείπεται in ver. 6. u. implies that the promised rest had not yet been enjoyed.

κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι.
 2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ καὶ κεῖνοι· ἀλλ’
 οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγ-
 3 κεκραμένος τῇ πίστει τοῖς ἀκούσασιν. [†] εἰσερχόμεθα [†] Psal. 95,
 γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴ-
 ρηκεν, ‘Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται
 ‘εἰς τὴν κατάπαυσίν μου’ καίτοι τῶν ἔργων ἀπὸ
 4 καταβολῆς κόσμου γενηθέντων· [†] εἶρηκε γὰρ που περὶ [†] Gen. 2, 2.
 τῆς ἐβδόμης οὕτω, ‘Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ [†] Exod. 20,
 ‘ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.’ [†] 11: 31, 17.
 5 καὶ ἐν τούτῳ πάλιν, ‘Εἰ εἰσελεύσονται εἰς τὴν κατά-
 6 ‘παυσίν μου.’ Ἐπεὶ οὖν ἀπολείπεται τιναὲς εἰσελθεῖν
 εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰς-

was left for others to enter upon. Raphel, Valckenaer. See x. 26.

Ibid. ὑστερηκεῖναι. Persons, who come too late, are excluded: and hence ὑστερηκεῖναι means here, *not to enter in*.

2. εὐηγγελισμένοι. This alludes to the preaching of the gospel, and to the *good report* of the land of Canaan, which was brought to the Israelites by Joshua and Caleb, Numb. xiii. 27—30; but which they did not believe, and this was the chief παραπικρασμός. Most MSS. read συγκεκραμένους.

Ibid. λόγος τῆς ἀκοῆς. See 1 Thess. ii. 13. It may mean here, that *the word* entered only into *their ears*, and did not sink into *their hearts*.

3. καθὼς εἶρηκεν. The argument from this quotation is left to be supplied by the reader. If God swore that the Israel-

ites, for their want of faith, (Deut. i. 32.) should not enter into his rest, it is implied that those who have faith shall enter in.

Ibid. καίτοι. The quotation shews, that this rest was still reserved for some other persons: and if the Jews replied that *God's rest* meant his resting from creation, and that they had entered into this, when they had the institution of the Sabbath, S. Paul replies, that this could not be *the rest* intended, because David spoke of it as something still future, *though the rest of the Sabbath had existed from the beginning*. Κατάπαυσις is used for the Sabbath in 2 Macc. xv. 1.

5. καὶ ἐν τούτῳ πάλιν. *And it is evident again from the former quotation, that the entrance into this rest is something future.*

^h 3, 7, 15. ἦλθον δι' ἀπειθείαν, ^h πάλιν τινὰ ὀρίζει ἡμέραν, 'Σήμερον,' ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται, 'Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.' Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· ἄρα ἀπολείπεται σαββατισμός. τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ιδίων ὁ Θεός. Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. ἰζών γὰρ
¹ Eccl. 12, 11. Esa. 49, 2. Jer. 23, 29. Eph. 6, 17.
ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὸ

7. Valckenaer puts a note of interrogation after ἡμέραν: but it may mean, Even after the Israelites had entered into Canaan, he again fixes some other day for the faithful entering into his rest, and this even as late as in the time of David.

Ibid. εἴρηται. Most MSS. read προεἴρηται.

8. Ἰησοῦς. *If the Israelites had entered into God's rest, when Joshua led them into Canaan, the Psalmist would not have spoken of it as a thing future.*

9. ἀπολείπεται. *So that this rest is something which is still left for the people of God to enter into.* Σαββατισμός is used on account of what was said in ver. 3, and means that believers in Christ will have a perpetual Sabbath, as well as enter into the heavenly Canaan. The Jews spoke of the reign of the Messiah as a σαββατισμός.

10. ὁ γὰρ εἰσελθὼν. This is

to shew that God's rest, in which the faithful are to enter, may be called a σαββατισμός for he that enters into this blessed state will rest from all his works as God did from His.

12. ὁ λόγος. S. Paul seems to adopt a mode of expression which was common among the Jews. Philo writes, ἵνα ἐν Θεῷ τέμνοντα, τὰς τε τῶν σωτηρίων καὶ πραγμάτων ἐξῆς ἀπάσας φαντασθαι καὶ ἡνῶσθαι δοκούσας φαντασθαι τῷ τομῇ τῶν συμπάντων ὁ λόγος, ὅς ἐστι τὴν ἐξυπάρχον ἀκμὴν, διαρκῶς οὐδέποτε λησύναι αἰσθητὰ πάντα, ἐπειδὴ δὲ τῶν ἀτόμων καὶ λεγομένων ὡς διετέλεθ. Vol. I. p. 491. ὁ Θεὸς ἀκονισάμενος τὸν τῶν συμπάντων αὐτοῦ λόγον, ἐρεῖ τὴν τε ἀμορφὴν καὶ ἀσυνέτην οὐσίαν, p. 492. S. B. means to say, that if we be not faith, God will be sure to discover it, for he sees the most recesses of the heart

πάσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι με-
ρισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμών τε καὶ μυε-
λῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13 ^k καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ ^k Psal. 33,
γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ· ^{13, 14, 15:}
^{90, 8; 139,}
πρὸς ὃν ἡμῶν ὁ λόγος. ^{11, 12.}
^{Ecel. 15, 19.}

14 ¹ Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς ^{13, 1: 6,}
οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ^{20: 7, 26:}
ὁμολογίας. ^m Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον ^{8, 1: 9, 11,}
συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ ^{24: 10, 23.}
^{m 2, 17.}

15 ² συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ ^{2 Cor. 5,}
κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας· ^{21. Philipp.} ^{2, 7. 1 Pet.}
16 ^{3, 5.} ἐρχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ^{n 10, 19,}
ἵνα λάβωμεν ἔλεον, καὶ χάριν εὖρωμεν, εἰς εὐκαιρον ^{&c. Eph. 2,}
^{18: 3, 12.}

5 βοήθειαν. ^o πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβαν- ^{o 2, 17: 8, 3.}
νόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν
Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρ-

2 τῶν, ^p μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλα- ^{p 2, 18: 4,}
^{15: 7, 28.}

3 νωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν· ^q καὶ ^{q 7, 27.}
διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ ^{Lev. 9, 7:}
^{16, 3, &c.}

4 περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν. ^r Καὶ οὐχ' ^{Exod. 28,}
ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ^{1. 1 Par.}

5 ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών. ^s οὕτω καὶ ^{2 Par. 26,}
^{16, &c.}

13. τετραχλησμένα is a me-
taphor from victims which are
laid open, and the inside ex-
posed as fully as is expressed
in ver. 12; or perhaps from the
neck of the victim being turned
back so as to shew the face,
supine exposita.

Ibid. πρὸς ὃν. *With whom we
have to do, or, of whom we are
speaking, or, to whom we shall
give account.*

14. ἀρχιερέα. He now re-

turns to the notion of Christ
being a high priest, which was
begun in iii. 1.

CHAP. V.

2. μετριοπαθεῖν. *To be only
moderately affected with anger,*
i. e. to be indulgent to. The
Peripatetics said τὸν σοφὸν με-
τριοπαθεῖ μὲν εἶναι, ἀπαθεῖ δὲ οὐκ
εἶναι.

3. ὑπὲρ ἁμαρτιῶν. Many MSS.
read περὶ ἁμ. See x. 6.

ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα,
 ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, 'Υἱὸς μου εἰ σὺ, ἐγὼ
 ' σήμερον γεγέννηκά σε' ἡ καθὼς καὶ ἐν ἑτέρῳ λέγει,
 ' Σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισε-
 δέκ.' ^u Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεῖ-
 σεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν
 αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
 προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.
 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν,
 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσι
 αἴτιος σωτηρίας αἰωνίου· προσαγορευθεὶς ὑπὸ τοῦ
 Θεοῦ ἀρχιερεὺς, κατὰ τὴν τάξιν Μελχισεδέκ.

^t 7, 17.
^{Psalm} 110,
 4.

^u Matt. 26,
 38, &c.: 27,
 46, 50. Joh.
 21, 72: 17,
 1.

^x Philipp. 2,
 6, &c.
 7 2, 10.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος
 λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. καὶ γὰρ
 ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πᾶσι
 χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς

5. ὁ λαλήσας. The same per-
 son, i. e. God, who spoke
 those words in the second
 Psalm, appointed Christ to be
 our high priest: and the second
 Psalm is prophetic of Christ
 taking upon himself this of-
 fice.

6. The hundred and tenth
 Psalm is referred to the Mes-
 siah by our Lord himself, Matt.
 xxii. 43.

7. σαρκός. This is a plain
 proof that Christ had a higher
 nature. See ii. 14.

Ibid. εἰσακουσθεὶς. This word
 implies that a person is assisted
 as well as heard, and some
 translate it *delivered from his*
fear. Jesus was not delivered
 from death, but an angel
 strengthened him, Luke xxii.

43. and he was raised again
 from death.

8. ἔμαθεν—ἔπαθε. This was
 proverbial expression, as μα-
 ματα τὰ παθήματα, Herod.
 ἔμαθον μὲν δ' ἔπαθον, Philo J.
 vol. I. p. 566. εἰ μὲν ἦν μαθὼν
 δ' δεῖ παθεῖν, καὶ μὴ παθεῖν, καὶ
 τὸ μαθεῖν εἰ δὲ παθεῖν, τί δεῖ
 θεῖν; παθεῖν γὰρ χρή. Demar-
 tus apud Stobaeum. This passage
 seems to shew, that the Epistle
 was written in Greek.

9. τελειωθείς. See ii. 10.

10. προσαγορευθεὶς. Salazar
 Casaubon, Valckenaer.

11. δυσερμήνευτος—ἐπὶ τῇ
 difficult to interpret to you this
 passage concerning Melchise-
 dek, because you are slow
 hearing such things.

12. στοιχεῖα τῆς ἀρχῆς ἀπὸ

ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν
 13 ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. *πᾶς γὰρ ^{a 1 Cor. 3,}
 ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· ^{2: 14, 20.}
 14 νήπιος γάρ ἐστι· τελείων δέ ἐστιν ἡ στερεὰ τροφή,
 τῶν διὰ τὴν ἔξω τὰ αἰσθητήρια γεγυμνασμένα ἐχόν-
 6 των πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες
 τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειό-
 τητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι
 μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,
 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά-
 3 σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. καὶ τοῦτο
 4 ποιήσομεν, εἴαν περ ἐπιτρέπῃ ὁ Θεός. *Ἀδύνατον ^{c 10, 26.}

first elements: it means, the imperfect rudiments and elements of Christianity, which were contained in the Old Testament. *Pierce.*

13. γάλακτος. So Philo, νηπίοις μὲν ἐστὶ γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πύρματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἴεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τελείαι δὲ καὶ ἀνδράσιν εὐπρεπεῖς αἱ διὰ φρονήσεως καὶ σωφροσύνης καὶ ἀπάσης ἀρετῆς ὑψηλότητες, vol. I. p. 301. Also Arrian, οὐ θέλεις ἴδῃ ὡς τὰ παῖδια ἀπογαλακτισθῆναι, καὶ ἀπτεσθαι τροφῆς στερεωτέρας, *Erist.* II. 16.

Ibid. λόγου δικαιοσύνης. *The real doctrine of justification by faith*, which is contained in the Old Testament, if persons can understand it.

14. αἰσθητήρια. See Phil. i. 10. CHAP. VI.

1. τελειότητα. The food fit for τελείοι.

2. The things here mentioned were the points in which all

persons were instructed when they were admitted to baptism; they were to repent, to have faith, to believe in a resurrection, and a future judgment: upon which they were baptized, and the apostles laid their hands on them. S. Paul says, that he cannot repeat all this over again.

Ibid. βαπτισμῶν διδαχῆς. *The doctrine concerning different baptisms*, and their efficacy, such as the Jewish, that of John, and particularly the Christian.

Ibid. ἐπιθ. χειρῶν. The apostles laid their hands upon those who were baptized, and they received the Holy Ghost, Acts vi. 6. viii. 15, 16, 17. xix. 5, 6.

3. τοῦτο ποιήσομεν. This is connected with ἐπὶ τὴν τελειότητα φερώμεθα in ver. 1. *I will proceed to give you this strong food*, and will presently (in c. vii.) explain to you the passage about Melchizedek.

^{d 12,}
^{31, 45.}
^{2 Pet. 2, 20.}
^{1 Joh. 5, 16.}

γὰρ τοὺς ἅπαξ φωτισθέντας, γευσταμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου, καὶ καλὸν γευσταμένους Θεοῦ ῥῆμα, οὐκ ἐν νάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζων εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοὺς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ ἢ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὕετον, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

4. If you cannot receive this strong food, there is no use in repeating the former elements : and if you have forgotten them so entirely as to apostatize from your faith, you cannot receive another admission into the covenant by baptism.

Ibid. Ἀδύνατον. This does not imply, that God cannot pardon an apostate ; but he cannot be again baptized. The passage relates only to apostates, and to the non-iteration of baptism.

Ibid. φωτισθέντας was used in later times as synonymous with βαπτισθέντας. See Suicer, Bingham. It probably has that meaning here, and x. 32. All these accusatives are governed by ἀνακαινίζειν.

Ibid. δωρεᾶς. This means the gift of the Holy Ghost, as is explained in the next clause.

5. μέλλοντος αἰῶνος. See ii. 5. This clause might be translated the privileges of the gospel.

6. καὶ παραπεσόντας. And having apostatized.

Ibid. ἀνακαινίζειν. Once more to make them new creatures by

baptism, εἰς μετάνοιαν upon their repentance. Even if they repent there is no power to readmit them by baptism.

Ibid. ἀνασταυροῦντας is said to mean simply crucifying, by Baphel, Bos, Krebsius. But Chrysostom interprets it, crucifying again, as does Valckenaer.

Ibid. παραδειγματίζοντας. The LXX use this verb in Num. xxv. 4. where Aquila has ἐκπαύσας, and Symmachus ἐκπαύσαν : it is, therefore, properly coupled with ἀνασταυροῦντας. These persons as much reject Christ as if they had nailed him to the cross.

7. For the effect of the Christian doctrine upon different persons may be compared to the effect of rain upon the earth : in some it brings forth good fruit, and blessing is the consequence : in others it brings forth thorns and thistles, and cursing is the consequence. The latter applies to apostates, παραπεσόντας.

Ibid. δι' οὓς. For whose benefit God intended the gospel to be cultivated.

- 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ
 9 κατάρας ἐγγὺς, ἥς τὸ τέλος εἰς καύσιν. Πεπείσμεθα
 δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα
 10 σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. ⁴ οὐ γὰρ ἄδικος ὁ ⁴ Prov. 14,
 Θεὸς, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ^{31. Matt.}
 ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονή- ^{10, 42: 25.}
 11 σαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ
 ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
 12 τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ
 νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μα-
 13 κροθυμίας κληρονομούντων τὰς ἐπαγγελίας. Ὁ ⁶ Gen. 12,
 γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐ- ^{31: 17, 41:}
 14 δυνὸς εἶχε μεῖζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ λέγων, ^{22, 16, 17.}
 Ὁ ^{Psalm. 105, 9.}
 14 δυνὸς εἶχε μεῖζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ λέγων, ^{Luc. 1, 73.}
 Ὁ ⁶ Gen. 12,
 γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐ- ^{31: 17, 41:}
 14 δυνὸς εἶχε μεῖζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ λέγων, ^{22, 16, 17.}
 Ὁ ^{Psalm. 105, 9.}
 14 δυνὸς εἶχε μεῖζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ λέγων, ^{Luc. 1, 73.}

8. κατάρας ἐγγύς. Apostates are in imminent danger of condemnation: the final curse is very near to them: so ἐγγύς ἀφανισμού, viii. 13.

Ibid. καύσιν, if applied to the earth, signifies its being scorched and burnt by the sun: if to apostates, it means their punishment. See Matt. xiii. 5, 6, 20, 21.

9. ἐχόμενα σωτηρίας. *Quæ necessarium habent cum salute nexum.* Valckenaer. The expression is opposed to κατάρας ἐγγύς in ver. 8.

10. τοῦ ἔργου ὑμῶν. *Your troubles and afflictions.* Valcken.

Ibid. τοῦ κόπου. These words seem to be an interpolation, perhaps from 1 Thess. i. 3.

11. πρὸς τὴν πληρ. *So as to shew the sincerity of your hope to the end.* They were to shew this by their patience and cha-

rity.

12. τῶν κληρονομούντων. *Those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ.* This leads him to dwell upon the spiritual nature of that promise. Compare Gal. iii. 7, &c.

13. καθ' ἑαυτοῦ. Philo observes upon this same passage, ὁρᾷς γὰρ ὅτι οὐ καθ' ἐτέρου ὁμνᾷ Θεός· οὐδὲν αὐτοῦ κρείττον, ἀλλὰ καθ' ἑαυτοῦ, ὃς ἐστὶ πάντων ἀριστος, vol. I. p. 127.

14. S. Paul only quotes part of the promise, because it was so well known to his readers: but his argument is concerned principally with those words, *And in thy seed shall all the nations of the earth be blessed.* It is probable also, that he gives a spiritual meaning to πληθύνω, *I will give thee a multitude of*

‘θυνώ σε’ καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς
^f Exod. 22, 11. ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μέλλοντος ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν, ὁ ὅρκος· ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἥν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαία· καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ^g 3, 1: 4, 14: 8, 1: 9, 11. τοῦ ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς· κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

^h Gen. 14, 18, &c. **Ἡ ΟΥΤΟΣ** γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εἰς

descendants, viz. those who have faith, as in Gal. iii. 7.

15. *μακροθυμήσας.* He had spoken of *μακροθυμία* in ver. 12, and is constantly exhorting them to patience: (see iii. 6.) and he now observes, that it was in reward for his patience that Abraham received the promise.

17. *κληρονόμοις.* *Abraham's spiritual seed.* Fell.

Ibid. ἐμεσίτευσεν. Josephus writes, ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ Θεὸν μεσίτην ὧν ὑπισχνοῦντο ποιοῦμενος. It may therefore be translated, *he confirmed*, or *witnessed* it: the oath was the *μεσίτης* between God and his promise.

18. *δύο.* The promise and

the oath.

Ibid. καταφυγόντες. *That who have fled for refuge to us hold of the hope held out in promise, may have strong consolation.* The hope is of eternal life through faith in Christ.

19. *ἡν. sc. παράκλησιν.* *Verba enaer:* but it is rather *ἐλπίδα*.

Ibid. εἰσερχομένην. He rather means, *it gives us an entrance into heaven, of which the act of holies is a type:* see viii. 1.

20. *Μελχισεδὲκ.* See v. 10.

CHAP. VII.

1. *Σαλήμ.* Josephus understood Jerusalem, *Antiq. l. 10.* Some say it was Salem, mentioned Gen. xxxiii. 18. John 23.

2 λογίσας αὐτὸν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισε
 'Αβραάμ· πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δι-
 καιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ
 3 βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-
 μένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.
 4¹ Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην 'Αβραάμ¹ Gen. 14,
 5 ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης. ^{20.} καὶ οἱ μὲν² Num. 18,
 ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν^{21, 26.}
 ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, του-^{Deut. 18, 1.}
 τέστι τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ^{Jos. 14, 4.}
 6 τῆς ὁσφύος 'Αβραάμ· ¹ὁ δὲ μὴ γενεαλογούμενος ἐξ¹ Gen. 14,
 αὐτῶν, δεδεκάτωκε τὸν 'Αβραάμ, καὶ τὸν ἔχοντα τὰς^{19, 20.}
 7 ἐπαγγελίας εὐλόγηκε· χωρὶς δὲ πάσης ἀντιλογίας τὸ^{Rom. 4, 13.}
 8 ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὧδε μὲν^{Gal. 3, 16.}
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ
 9 δὲ, μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, διὰ

2. Josephus translates Μελ-
 χισεδέκ, βασιλεὺς δίκαιος; as does
 Philo, who also calls him βασι-
 λεὺς τῆς εἰρήνης, vol. I. p. 102,
 103. There can be no doubt
 that S. Paul meant to apply
 both these titles to Christ.

3. ἀπάτωρ. A person was called
 ἀπάτωρ, whose father was not
 known. Servius Tullius is said
 to have been *patre nullo*, Liv.
 IV. 3. Ion calls himself, ὡς
 γὰρ ἀμήτωρ ἀπάτωρ τε γένος, *Eurip.*
Ion. 109. Melchizedek's
 family is not mentioned: and
 perhaps the words are meant
 to apply to Christ, who in his
 human nature had no father,
 and in his divine nature no
 mother.

Ibid. ἀγενεαλόγητος. See ver.
 6. It means, *not reckoned in
 the genealogies of the priests.*
 Isaiah says of Christ, *Who shall
 declare his generation?* liii. 8.

Ibid. ἀρχὴν ἡμερῶν and ζωῆς
 τέλος probably mean the begin-
 ning and end of the time ap-
 pointed for the priests to serve,
 Numb. iv. 2, 3. but the ex-
 pressions are applied to Christ
 literally.

Ibid. εἰς τὸ διηνεκές means *for
 life*, as Sylla and J. Cæsar were
 appointed dictators *eis τὸ διη-
 नेκές*, Appian. *de Bel. Civ.* I. p.
 315. When applied to Christ,
 it means literally *for ever*.

8. μαρτυρούμενος. This alludes
 to the testimony in the 110th

Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάωτας
m Gen. 14, 18. ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνησεν
n ver. 18, αὐτῷ ὁ Μελχισεδέκ. Ὡς μὲν οὖν τελείωσις διὰ τῆς
19. Gal. 2, 21. Λευϊτικῆς ιερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενο-
 μοθέτητο,) τίς ἔτι χρεία, “κατὰ τὴν τάξιν Μελχισεδέ-
 “ δέκ” ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ, “κατὰ τὴν
 “ τάξιν Ἀαρὼν,” λέγεσθαι; μετατιθεμένης γὰρ τῆς
 ιερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γινέσθαι
 ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν
o Esa. 11, 1. ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ ὁ πρὸς
Matt. 1, 2,
&c. Luc. 3, λον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν.
33. εἰς ἣν φυλὴν οὐδὲν περὶ ιερωσύνης Μωσῆς ἐλάλησεν.
 Καὶ περισσώτερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὰ
 ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὅς αὖτε
 κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ

Psalm, Thou art a priest for ever after the order of Melchizedek. This, therefore, shews the superiority of Christ as a priest to the priests under the Law. See μαρτυρεῖ in ver. 17.

10. This is another proof of the inferiority of the Levitical priests: for Levi himself may be considered to have paid tithe to Melchizedek, who was the type of Christ.

11. Εἰ μὲν οὖν. This is not an inference, but the beginning of a new argument.

Ib. ὁ λαὸς γάρ. For the Law, which was given to the whole nation, was built and grounded upon this priesthood: the two were inseparably connected; for all the offerings and atonements prescribed by the Law were to be offered by these

priests. See viii. 6. The reasoning is probably ἐν αὐτῇ νομοθέτηται.

12. The argument is this. The change of the priesthood necessarily requires a change of the Law: and this was not have been made unless it was absolutely necessary, unless the priesthood was imperfect.

13. If the priesthood is changed, the Law is changed: for the Law limited the priesthood to the tribe of Levi.

15. κατάδηλον. It is still more evident that the Law is changed because Christ is a priest after the order of Melchizedek: discerning whom the Law says nothing.

16. νόμον ἐντολῆς σαρκικῆς. This means the ordinances of the

- 17 δύναμιν ζωῆς ἀκαταλύτου· ^p μαρτυρεῖ γὰρ, ‘Ὅτι σὺ ^{p 5, 6.}
 ‘ιερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.’ ^{Psalm 110, 4.}
- 18^a Ἀθέτησις μὲν γὰρ γίνεται προαγοῦσῆς ἐντολῆς διὰ ^{a Gal. 4, 9.}
- 19 τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές, (οὐδὲν γὰρ ἐτελείω- ^{r 4, 16.}
 σεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι’ ^{Joh. 1, 17.}
 ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκω- ^{Act. 13, 39.}
 μοσίας, (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς ^{Rom. 8, 3.}
 γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος ^{Eph. 2, 18:}
 πρὸς αὐτὸν, ‘Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσε- ^{3, 12.}
 ‘ται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ- ^{Psalm 110,}
 χισεδέκ’) ^{4.} ¹ κατὰ τοσοῦτον κρείττονος διαθήκης γέ- ^{t 8, 6.}
- 23 γονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν πλείονές εἰσι γε-
 γονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·
- 24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον
- 25 ἔχει τὴν ἱερωσύνην· ^a ὅθεν καὶ σώζειν εἰς τὸ παντελές ^{a 9, 24.}
^{Rom. 8, 34.}

Law concerning the priests: and he calls them *carnal*, because the Levitical priesthood was temporal, but that of Christ is spiritual and eternal, κατὰ δύναμιν ζωῆς ἀκαταλύτου, he is *priest for ever*, because he has in him the power of endless life. See δικαιώμασι σαρκός, ix. 10.

17. μαρτυρεῖ. Probably μαρτυρεῖται.

18. γίνεσθαι γάρ. For there is in these words of the Psalm an annulling of the former ordinances concerning the priesthood—and the introduction of a surer hope.

19. ἐτελείωσεν. For the law had none of its ordinances final: they were all shadows of something future.

20. Here is another point of view, in which Christ is su-

perior to the Levitical priests. Καθ’ ὅσον refers to κατὰ τοσοῦτον in ver. 22.

22. ἔγγυος. When one person promises for another he is called ἔγγυος, a *surety*, or *mediator*. The covenant was made between God and man: and Christ undertook to answer for it being fulfilled: he fulfilled it himself on the part of man, and pledges himself for its fulfilment on the part of God. In viii. 6. it is μεσίτης.

23. πλείονες. Seventy-five priests have been reckoned from Aaron to the destruction of Jerusalem. This is another point of superiority.

Ibid. παραμένειν. In *sacerdotio*. Wolfius, Valckenaer. In *vita*. Raphel, Palairret.

δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάλιν
^{x 4, 14, 15:} ^{9, 24.} τότε ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ¹τοιοῦτος
 γὰρ ἡμῶν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος,
 κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
^{y 5, 3: 9, 12, 28: 10, 12. Lev. 9, 7: 16, 6, 11.} τῶν οὐρανῶν γενόμενος. ¹ὃς οὐκ ἔχει καθ' ἡμέραν
 ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων
 ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ
^{z 2, 10: 1, 2, 9.} τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. ²ὁ
 νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας
 ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τοῦ
 νόμου, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

^{a 1, 3, 13: 3, 1: 4, 14: 6, 20: 9, 11: 12, 2. Eph. 1, 20. Col. 3, 1.} **ΚΕΦΑΛΑΙΟΝ** δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτος
 ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς
 μεγαλωσύνης ἐν τοῖς οὐρανοῖς· ^b τῶν ἁγίων λειτουργῶν
^{b 9, 8, 11, 24: 10, 21. c 5, 1. Eph. 5, 2.} γὰρ, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ
 Θεός, καὶ οὐκ ἄνθρωπος· ^c πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
 προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὁ δὲ
 ἀναγκαῖον ἔχειν τὸ καὶ τοῦτον ὁ προσενέγκῃ. εἰ μὴ
 γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων
^{d 10, 1. Exod. 25, 40. Act. 7, 44. Col. 2, 17.} τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, ^d οὐκ αὐτοῦ
 ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.

25. ἐντυγχάνειν. See Rom. viii. 34.

26. ὑψηλότερος. This means, that our high priest is not on earth, but in heaven.

28. ἀνθρώπους—υἱόν. This seems an express assertion that the son is not man.

CHAP. VIII.

1. Κεφάλαιον. The sum of the argument is, that our high priest performs his ministry in heaven.

2. τῶν ἁγίων probably means

the holy place, the true sanctuary, of which the earthly is type. See ἅγιον κοσμητὸν in ix. 3. ἅγιον ὄδω. 18.

3. πᾶς γὰρ. This is to explain why Christ is λειτουργῶν.

4. εἰ μὴ γὰρ. This is a reason for what is called the καθάρσις in ver. 1.

Ibid. τῶν ἱερέων. Perhaps an interpolation.

5. Who perform their ministry by the representation of

- καθὼς κεχηρμάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, ‘Ὁρα’ γάρ φησι, ‘ποιήσῃς πάντα κατὰ τὸν
 6 ‘ τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει.’ ^ο Nunὶ δὲ δια- ^ο 7, 22.
 φορωτέρας τέτευχε λειτουργίας, ὅσφ καὶ κρείττονός ² Cor. 3, 6.
 ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττωσιν ἐπαγγε-
 7 λίας νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκεῖνη ἦν ἁμεμ-
 8 πτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. ¹ μεμφόμενος ¹ Jer. 31,
 γὰρ αὐτοῖς λέγει, ‘Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύ- ^{31, &c.}
 ‘ ριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
 9 ‘ τὸν οἶκον Ἰούδα διαθήκην καινὴν· οὐ κατὰ τὴν δια-
 ‘ θήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ
 ‘ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐ-
 ‘ τοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμεναν ἐν τῇ
 ‘ διαθήκῃ μου, καὶ ἐνέμεναν αὐτῶν, λέγει Κύριος.
 ο ‘ ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσ- ¹ Jer. 31,
 ‘ ραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς ^{31, &c.}
 ‘ νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας ^{Zach. 8, 8.}
 ‘ αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν,
 1 ‘ καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. ^h καὶ οὐ μὴ διδάξωσιν ^h 10, 16.
 ‘ ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ- ^{Joh. 6, 45,}
 ‘ φὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον· ὅτι πάντες ^{65. 1 Joh. 2, 27.}

rather, who are the ministers of that which is a representation &c. See xiii. 10.

6. Nunὶ δέ. But now, being in heaven.

Ib. ἥτις—νενομοθέτηται. Which has its enactments made upon better promises. When God enters into a covenant with man, he imposes certain conditions and laws (νομοθετεῖ) and he holds out certain promises (ἐπαγγελίας.)

8. αὐτοῖς relates to μεμφόμενος,

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not to λέγει. Chrysostom, Beza, Raphel, Palaiet. See ver.

9.

Ibid. συντελέσω. LXX διαθήσομαι.

9. καὶ ἐνέμεναν αὐτῶν. S. Paul follows the LXX. In our version it is, *Although I was as husband to them.* The Hebrew word is said to have both meanings.

11. πλησίον. Most MSS. read πολίτην.

‘εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐ-
 τῶν, ¹ ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν
 27. ‘ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 ‘μνησθῶ ἔτι.’ Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε
 τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐ-
 γὺς ἀφανισμοῦ.

^k Exod. 25,
8.

^l Exod. 25, λατρείας, τό τε ἅγιον κοσμικόν. ¹ Σκηνὴ γὰρ κατε-
 30: 26, 1,
&c.: 36, 1,
&c. Lev.
24, 5, &c. σκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα
 καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια. μετ-

δὲ τὸ δεύτερον καταπέτασμα σκηνὴν ἡ λεγομένη ἅγια

^m Exod. 16, ἀγίων, ⁿ χρυσοῦν ἔχουσα θυματήριον, καὶ τὴν κιβω-
 33: 25, 10,

13. πεπαλαίωκε. By calling
 this other covenant new, he calls
 the first old. The Jews might
 perhaps have replied, that
 though God intended to make
 a new covenant, it did not fol-
 low that the old one was to
 be abolished: to which S. Paul
 replies, that any thing which is
 liable to age, must ultimately be
 subject to ἀφανισμός, entire abo-
 lition.

CHAP. IX.

1. σκηνὴ is omitted in the
 best MSS. If it is expunged,
 we must understand διαθήκη: if
 it is retained, it is not the same
 as πρώτη σκηνὴ in ver. 2, but
 means the Mosaical tabernacle,
 as opposed to the spiritual, i. e.
 the Christian. See ver. 8.

Ibid. δικαιώματα. Ordinances,
 regulations. See Rom. i. 32.

Ibid. κοσμικόν. Of this world,
 as opposed to ἐπουράνιον, viii. 5.
 See also viii. 2. ix. 11. But
 Josephus speaks of the high
 priests τὴν ἱερὰν ἐσθῆτα περικεί-

μενοι, καὶ τῆς κοσμηῆς ἐργασίας
 κατάρχοντες, the public worship
 Vol. II. p. 287.

2. Σκηνὴ πρώτη. The first
 outward part of the tabernacle.

Ibid. λυχνία. Exod. xvi. 1—
 —39. xxxvii. 17—24. Τράπεζα
 καὶ πρόθ. ἄρτων, Exod. xxv. 30.
 xxxvii. 10—16. Lev. vi. 17—
 5—9. Josephus writes, εἰς
 αὐτῶν τρία θαυμασιώτατα καὶ
 βόητα πᾶσιν ἀνθρώποις ἐργασίας
 χνίαν, τράπεζαν, θυματήριον.
 Bel. Jud. p. 334. Philo also
 mentions these three things
 vol. II. p. 150.

Ibid. ἅγια is the neuter
 ral, as in ver. 3, ἅγια ἅγια.

3. δεύτερον. The first hang-
 ing is mentioned in Exod. xxvi. 36, 37. xxxvi. 37; the
 second in xxvi. 31—33. Lev. 35.
 Philo says the inner called καταπέτασμα, the first
 λυμμα. Vol. II. p. 150.

4. θυματήριον is used for
 altar of incense by Josephus
 Antiq. III. 6, 8. and by Philo

τὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ^{21: 26, 33: 34, 29.}
 ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος ^{Num. 17, 10. 1 Reg. 8, 9. 2 Par. 5, 10.}
 Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ^{Exod. 25, 18.}
 5 ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα ^{18.}
 τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
 6 μέρος. Ὁ τούτων δὲ οὕτω κατασκευασμένων, εἰς μὲν ^{Num. 28, 3.}
 τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισι οἱ ἱερεῖς τὰς
 7 λατρείας ἐπιτελοῦντες· ^P εἰς δὲ τὴν δευτέραν ἅπαξ ^{ver. 25. Exod. 30, 10. Lev. 16, 2, 15, 34.}
 τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ
 προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημά-
 8 των· ¹ τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, ^{10, 19, 20. Joh. 14, 6.}
 μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς
 9 πρώτης σκηνῆς ἐχούσης στάσιν· ¹ ἥτις παραβολὴ εἰς ^{Act. 13, 39. Gal. 3, 21.}

vol. II. p. 149, 150. This is called by S. Luke *θυσιαστήριον τοῦ θυμᾶματος*, i. 11; and was in the outer tabernacle: see Josephus and Philo at ver. 2. S. Paul is therefore supposed to mean a *censer*, though no mention is made of one having been kept in the holy of holies: see Lev. xvi. 12, 13.

Ibid. ἐν ᾗ. It appears from 1 Kings viii. 9. and 2 Chron. v. 10, that there was *nothing in the ark save the two tables of stone*. Hence some make ἐν ᾗ refer to *σκηνή*, as ἥτις in ver. 2. refers to *σκηνή*, though other words are interposed. But if αὐτῆς in ver. 5. refers to *the ark*, ἐν ᾗ must do so too; and it appears that Moses put other things into the ark: Exod. xvi. 34. Numb. xvii. 10. Deut. xxxi. 26.

Ibid. *στάμνος χρυσῇ*. The LXX call it *golden*, though it is not

so in the Hebrew. Exod. xvi. 33.

5. αὐτῆς is said by Pierce to refer to *διαθήκης*.

Ibid. *ἱλαστήριον*. Philo writes, ἥς (καθαρῶν) ἐπιθεμα, ὡσανεὶ πῶμα, τὸ λεγόμενον ἱλαστήριον, vol. II. p. 150; and he gives a figurative meaning to all these things.

7. ἅπαξ. *On one day in the year*: but he went in more than once on that day.

8. *πνεύματος*. He means, that Moses, when he wrote this account, was inspired by the Holy Ghost; and that what he has written may be taken in a figurative sense.

Ibid. *μήπω πεφανερῶσθαι*. *Was not yet laid open*. The entrance into heaven was not laid open by the Mosaic dispensation.

Ibid. *πρώτης σκηνῆς* is taken by Pierce for *the outer tabernacle*. See ver. 1.

9. *παραβολή*. *A figure even up*

τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ
θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν

^a Lev. 11, 2. τελειῶσαι τὸν λατρεύοντα, ^b μόνον ἐπὶ βρώμασι καὶ
Num. 19, 7,
&c. πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαιομασι

^t 3, 1: 4, 14: σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. ¹ Χρι-
6, 20: 8, 1.

στὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων
ἀγαθῶν, διὰ τῆς μεΐζονος καὶ τελειότερας σκηνῆς, οὐ

^u 10, 10. χειροποιήτου, τούτέστιν οὐ ταύτης τῆς κτίσεως, ² οὐδὲ

Act. 20, 28.

Eph. 1, 7.

Col. 1, 14.

1 Pet. 1, 19.

Apoc. 1, 5:

5, 9.

^x 10, 4.

Lev. 16, 14,

16. Num.

19, 2, 4.

^y 6, 1.

Eph. 5, 2.

Gal. 1, 4: 2,

20. Tit. 2,

14. 1 Pet. 1,

19: 3, 18.

1 Joh. 1, 7.

Apoc. 1, 5.

to the present time, so long as
gifts &c. or, which is a figure,
and only available for the pre-
sent life, viz. to remove legal
impurities: see μελλόντων in
ver. 11.

9. καθ' ὃν. Probably καθ' ἣν.

Ibid. τὸν λατρεύοντα. Not the
priest, but the worshipper, who
brought the gift or sacrifice,
that the priest might make the
atonement. See x. 2.

10. μόνον ἐπὶ, i. e. μόνον δυ-
νάμεναι τελειῶσαι ἐπὶ βρώμασι,
only able to sanctify the wor-
shipper in cases of meat and
drink &c.

Ibid. σαρκός. See vii. 16.

Ibid. διορθώσεως. See Matt.
xvii. 11.

Ibid. ἐπικείμενα seems to be
a solecism for ἐπικειμένους. We

may understand ἃ ἔσονται.
many MSS. read δικαιομασι.

11. μελλόντων, opposed
καιρὸν τὸν ἐνεστηκότα in ver. 9.

13. σαρκός καθαρότητα. The
ceremonies of the law could
only remove legal impurities,
which hindered the person from
coming to worship.

14. πνεύματος αἱματιῶν. The
vine nature of Christ, as in Rom.
i. 4. 1 Tim. iii. 16. 1 Pet. i. 12.

Bull, Vitranga, Kochius. Peter
Ibid. εἰς τὸ λατρεύειν. Persons
who had contracted legal im-
purity were not allowed to wor-
ship in the temple; and legal
expiations could remove these,
but nothing more. The death
of Christ frees a sinner en-
tirely from the consequences
of his past sins, and enables

- 15 τρεῖν Θεῷ ζῶντι; * Καὶ διὰ τοῦτο διαθήκης καὶνῆς * 12, 24.
 μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύ- ^{Act. 13, 39.}
 τρωσω τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ^{Rom. 3, 25;}
 ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κλη- ^{5, 6. 1 Tim.}
 16 ρονομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρε- ^{2, 5. 1 Pet.}
 17 σθαι τοῦ διαθεμένου. * διαθήκη γὰρ ἐπὶ νεκροῖς βε- * Gal. 3, 15.
 18 βαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος; ὅθεν
 19 οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. ^b λαλη- ^{b Exod. 24,}
 θείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως ^{5, 6. Lev.}
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τρά- ^{16, 14, 15,}
^{18.}

to worship God who restores him to life.

15. Καὶ διὰ τοῦτο. *And to accomplish this.* When all mankind had incurred the penalty of death, God made a covenant with man, and promised to restore him to life: but it was first necessary that all mankind should die, and this was done in the person of Christ, who was the μεσίτης and ἑγγυος of the covenant: he suffered death as man, and as God ensured to man the fulfilment of the promise.

Ibid. θανάτου γενομένου. *Death having taken place:* i.e. all mankind having died in the person of Christ, so as to obtain pardon for the sins committed against the first covenant.

Ibid. οἱ κεκλημένοι. *All persons called to the gospel.* These are made capable of inheriting eternal life in consequence of the death of Christ. Αἰωνίου κληρονομίας is used in opposition to the inheritance of the land of Canaan, which was promised under the first covenant.

16. διαθήκη. Many persons render it a *testament*, which makes very good sense in this and the 17th verse: but it signifies a *covenant* in every other part of this chapter, and the whole Epistle: and perhaps we may render it so here, if we suppose S. Paul to be speaking, not of a covenant generally, but specially of the covenants which God had made with man: and he means to say, that *wherever this covenant is mentioned, the death of the covenanting party is implied: for the covenant is fulfilled, as soon as all men had died:* (which they did in the person of Christ:) *otherwise it is of no effect, while the other party to it is alive: and this was the reason why the first covenant was ratified by blood,* in token that man, who was one of the covenanting parties, was to die. We are perhaps to understand, *ὅπου γὰρ διαθήκη φέρεται.*

19. See Exod. xxiv. where only the blood of *calves* is mentioned, and nothing said of

γων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου,
αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε.

^c Exod. 24, ^c λέγων, 'Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετέλειτο.
8. Matt. 26,
28. 'πρὸς ὑμᾶς ὁ Θεός.' ^d Καὶ τὴν σκηνὴν δὲ καὶ πάντα

^d Exod. 29,
36. Lev. 8, τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράν-
15, 19: 16,
14. τισε. ^e καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατ'

^e Lev. 17,
11. τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἁγί-
σις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς
οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια

^f 7, 25.
Rom. 8, 34. κρείττοσι θυσίαις παρὰ ταύτας. 'οὐ γὰρ εἰς χειρὶ
ποιήτα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀν-
θρῶπων, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι

^g ver. 7.
Exod. 30,
10. Levit.
16, 2, 34. τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. ^g οὐδ' ἵνα πολ-
λάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται
εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρου

^h 1 Cor. 10,
11. ('ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς
κόσμου') νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων ἐ-
θέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται

water, or wool, or hyssop, or of his sprinkling the book. See Lev. xiv. 4—6, 49—52. Πάντα is neither in the Hebrew nor LXX.

20. In the LXX, ἰδοὺ, τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.

21. σκηνήν. This could not have been done at the same time, for the tabernacle was not yet made. It may mean, that in like manner he afterwards sprinkled the tabernacle, as in Exod. xl. 9—11, though no mention is there made of blood, but only of oil: Josephus, however, mentions blood. (Antiq. III. 8.)

Or it may relate to the service prescribed on the annual of expiation, Lev. xvi. 14—17.

22. χωρὶς — ἁφesis. This is true, as a matter of fact, of the prescribed legal expiations. It is true in a much higher sense of the expiation made by Christ. The penalty of death, which was denounced on him for his sins, could not be reversed, unless man first suffered death, i. e. without shedding of blood: when that was accomplished (in the person of Christ), the mission was obtained.

26. συντελεία. See i. 11.

27 ται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
 28 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, 'οὕτως ὁ Χριστὸς ¹ Matt. 26,
 ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ- ^{28.} 1 Pet. 3,
 τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται, τοῖς αὐ-
 τὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

ΙΟ ¹ ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα- ^κ 8, 5: 9, 9.
 θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνι- ^{Col. 2, 17.}
 αὐτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ
 διηνεκῆς, οὐδέποτε δύναται τοὺς προσερχομένους τε-
 2 λειῶσαι. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ
 τὸ μηδεμίαν ἔχειν ἔτι συνειδήσιν ἁμαρτιῶν. τοὺς
 3 λατρεύοντας, ἅπαξ κεκαθαρμένους; ἀλλ' ἐν αὐταῖς
 4 ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν. ¹ ἀδύνατον γὰρ ^{19, 13. Lev.}
 5 αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. ^{16, 14.} Διὸ
 εἰσερχόμενος εἰς τὸν κόσμον λέγει, 'Θυσίαν καὶ προσ- ² Psal. 40,
^{6, 7: 50, 8,}
^{&c. Esa. 1,}
^{11. Jer. 6,}
^{20. Amos}
^{5, 21.}

27. καθ' ὅσον. This is to shew, that Christ was made like unto us in all things: as men die once, so did Christ; and as men will appear again at the judgment, so will Christ.

28. The best MSS. read οὕτως καί.

Ibid. ἀνενεκεῖν. See 1 Pet. ii.

24.

Ibid. χωρὶς ἁμαρτίας. Without the load of sin which he took upon himself. In his own nature he was as much without sin at his first coming as at his second.

CHAP. X.

1. Σκία is opposed to σῶμα in Col. ii. 17. Here it seems to mean an outline, as opposed to εἰκόνα, a perfect drawing or representation. Cicero writes, "Nos

" veri juris germanæque justitiæ
 " solidam et expressam effigiem
 " nullam tenemus, umbra et
 " imaginibus utimur." De Offic.
 III. 17.

Ibid. τελειῶσαι, to make perfectly free from sin. See v. 14.

3. ἀνάμνησις. On the great day of atonement all the sins of the year were atoned for, which they would not have been if each particular expiation had been effectual. Philo says of the sacrifices of bad men, οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἐργαζόμενα. De Vita Mosis III.

5. εἰσερχόμενος. In a Psalm which is prophetic of the coming of the Messiah, he is represented as saying. See i. 6.

‘φορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· τότε εἶπον, Ἰδοὺ, ἤκω, (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ), τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.’ Ἀνώτερον λέγων, ‘Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,’ αἵτινες κατὰ τὸν νόμον προσφέρονται· τότε εἶρηκεν, ‘Ἰδοὺ, ἤκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.’ Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στησῇ. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν, οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάρπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔσθηκε καθ’ ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας· αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· αὐτὰς

9, 12. 1, 3, 13: 8, 1. Psal. 110, 1. Act. 2, 34. 1 Cor. 15, 25. Eph. 1, 20. Col. 3, 1.

5. σῶμα κατηρτίσω μοι. S. Paul follows the LXX. The Hebrew reads as in our version, *mine ears hast thou opened*. Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6. Deut. xv. 17. and that the LXX gave the same meaning, *Thou hast prepared a body for me*, i. e. Thou hast made me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that פָּרַח signifies *parare*, and render the Hebrew *parasti mihi aures*, i. e. *ad obediendum*; and that S. Paul used the whole for the part, σῶμα for ὄτια. Others suspect a corruption in the Hebrew text.

6. περὶ ἁμαρτίας. Some read it as one word, *περιαμαρτίας*, and so in Lev. vi. 25. Numb. viii. 8. Otherwise *θυσίας* must be understood.

Ibid. εὐδόκησας. LXX. ἔζητησας. See v. 8.

7. κεφαλίδι βιβλίου. As it is predicted concerning me in the scriptures. Κεφαλὶς, according to Suidas, means εἶλημα, and such is the import of the Hebrew.

8. Ἀνώτερον. In the former part of the passage.

9. ὁ Θεός is omitted in the MSS.

Ibid. τὸ πρῶτον sc. θέλημα. I had at first been the will of God that sacrifices should be offered: it was afterwards the will that they should be required.

10. In conformity with the will we are sanctified, etc. sanctified by the offering.

11. ἔσθηκε is perhaps offered to ἐκάθισεν in ver. 12.

12. αὐτὰς. Probably αὐτὰς.

- δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
 13 διηκεῖς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδε-
 χόμενος ἕως τεθῶσι οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
 14 ποδῶν αὐτοῦ. μᾶ γὰρ προσφορά τετελείωκεν εἰς τὸ
 15 διηκεῖς τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ
 τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,
 16 ὅτι ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ
 ὅσας ἡμέρας ἐκέinas, λέγει Κύριος, διδούς νόμους μου
 ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι-
 17 γράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν
 18 ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. Ὅπου δὲ ἄφε-
 σις τούτων, οὐκ ἔτι προσφορά περὶ ἁμαρτίας.
 19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον
 20 τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν
 ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος,
 21 τοῦτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν
 22 οἶκον τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρ-
 δίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρ-
 δίας ἀπὸ συνειδήσεως ποινηρᾶς, καὶ λελουμένοι τὸ

p 8, 8. Jer.

31, 31, &c.

Rom. 11,

27.

q 9, 8, 12.

Joh. 10, 9;

14, 6. Rom.

5, 2. Eph.

2, 13, 18:

3, 12.

r 4, 14, 16.

Ezech. 36,

25. Eph. 3,

12. Jac. 1,

6.

t 4, 14.

1 Cor. 1, 9.

1 Thess. 5,

24.

Ibid. εἰς τὸ διηκεῖς is con-
 nected with προσενέγκας by Bos,
 Valckenaer.

15. προειρηκέναι. Probably ει-
 ρηκέναι.

17. Some MSS. add here
 ὑστερον λέγει, and something of
 this kind must be added to
 answer to μετὰ τὸ προειρηκέναι
 in v. 15. The prophecy is given
 at length in viii. 8, &c.

19. εἰς τὴν εἴσοδον. So as to
 enter in.

Ibid. ἐν τῷ αἵματι. See ix. 25.
 The high priest entered the
 holy of holies with the blood of
 the sin-offering, Lev. xvi. 15.

20. ἣν ἐνεκαίνισεν ὁδὸν, i. e.
 ὁδὸν ἣν ἐνεκαίνισεν.

Ibid. ζῶσαν. If any person
 except the high priest entered
 the holy of holies, he died: the
 entrance into heaven gives life.
 See *Ἰλαρίδα* ζῶσαν, 1 Pet. i. 3.

Ibid. σαρκός. The priest could
 only enter the holy of holies
 by going through the veil: we
 can only enter into heaven by
 the death of Christ.

22. προσερχώμεθα, ἐρραντι-
 σμένοι, and λελουμένοι are all
 words belonging to the service
 of the temple: λελουμένοι may
 relate to baptism.

σῶμα ὕδατι καθαρῶ. Κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγεiliάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ

^a Rom. 13, ¹¹. 2 Pet. 3, 9, 11, 14. καλῶν ἔργων, ¹ μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν γῆν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες

καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσιν τὴν

^x 6, 4. Num. 15, 30. ἡμέραν. ² Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ

Matt. 12, 31. 2 Pet. 2, 20, 21. τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ

1 Joh. 5, 16. ἀμαρτιῶν ἀπολείπεται θυσία· ³ φοβερά δέ τις ἐκδοῦν

^y Ezech. 36, 1, 18: 3, 8. κρίσεως, καὶ πυρὸς ζῆλος ἐσθιῖν μέλλοντος τοῦς ἐπ-

^z Num. 35, 30. Deut. 17, 6: 19, 15. Matt. 18, 16. εναντίους. ⁴ ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οὐκ

¹ 1 Cor. 11, 29. τιμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει

^b Deut. 32, 35, 36. Rom. 12, 19. ⁵ πόσῳ δοκεῖτε χείρονος ἀξιοθήσεται τιμωρίας ὁ

^c 1 Cor. 11, 29. υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθή-

^d 1 Cor. 11, 29. κης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθῇ, καὶ τὸ πνεῦμα

^e 1 Cor. 11, 29. τῆς χάριτος ἐνυβρίσας; ⁶ οἶδαμεν γὰρ τὸν εἰπόντα

^f 1 Cor. 11, 29. Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος

^g 1 Cor. 11, 29. καὶ πάλιν, ὁ Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. ⁷ Φοβε-

23. ὁμολογίαν. See iii. 6.

25. ἐπισυναγωγὴν. Perhaps some of them had begun to absent themselves from the meetings of the Christians through fear of persecution.

Ibid. τὴν ἡμέραν. *The day of trial.* He means the troubles into which the Christians were brought by the Jewish war.

26. ἀμαρτανόντων. He clearly means apostasy. *If we commit this sin voluntarily.* See vi. 4, 5, 6.

Ibid. οὐκ ἔτι. *There does not remain any other sacrifice for sin.* The Jewish sacrifices cannot put away sin, and you

have yourselves refused the benefit of Christ's death.

29. ἐν ᾧ ἡγιασθῇ. Under the Law the sprinkling of blood was used to sanctify; so we said metaphorically to be sanctified by the blood of Christ.

Ib. ἐνυβρίσας. Apostates deny the influence of the Holy Spirit. See note at Matt. 32.

30. Ἐμοὶ. See note at Rom. xii. 19.

Ib. κρινεῖ. God says in Ps. xxxii. 36. that he will judge and punish his people. See note at xiii. 4.

- 32 τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος. ^c Ἀναμμνή- ^c Gal. 3, 4-
σκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες ^{Philipp. 1, 29, 30.}
- 33 πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων. ^d τοῦτο μὲν, ^d 7: 4, 14.
ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δέ,
34 κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες· ^e καὶ ^e Matt. 5,
γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἄρπα- ^{12: 6, 20:}
γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, ^{19, 21. Luc.}
γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν ^{12, 33.}
2. ^{14. Jac. 1,}
- 35 οὐρανοῖς καὶ μένουσαν. ^f μὴ ἀποβάλλετε οὖν τὴν παρ- ^f Matt. 10,
36 ῥήσιαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην. ^g ὑπο- ^{32.}
μονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποι- ^g Luc. 21,
19.
- 37 ἦσαντες, κομίσσησθε τὴν ἐπαγγελίαν. ^h Ἐτι γὰρ μι- ^h Habac. 2,
κρὸν ὅσον ὅσον, ⁱ ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ. ^{3, 4. Agg.}
38 ⁱ ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστεί- ^{2, 6. Rom.}
39 ^{1, 17. Gal.} ληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. Ἡμεῖς δὲ
οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως
εἰς περιποίησιν ψυχῆς.

I ⁱ ἜΣΤΙ δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγ- ⁱ Rom. 8,
24. 2 Cor.
4, 18.

32. φωτισθέντες. See vi. 4.

34. The true reading seems to be τοῖς δεσμοῖς συνεπαθήσατε, which materially alters the sense. It is adopted by Grotius, Mill, Wetstein, Estius, Valckenaer. See xiii. 3.

Ibid. ἐν ἑαυτοῖς. The preposition appears an interpolation.

Ibid. ὑπαρξιν refers to ὑπαρχόντων, and the paronomasia rather confirms the notion of the Epistle being written in Greek.

37. The words ἔτι μικρὸν ὅσον ὅσον are not in Habacuc. The phrase ὅσον ὅσον is in Aristoph.

Vesp. 213.

38. In Habacuc the clause ὁ δίκαιος—ζήσεται follows καὶ ἐὰν—ἐν αὐτῷ. The last clause is in our version, *Behold, his soul which is lifted up is not upright in him*. Pocock says that the LXX have translated the Hebrew correctly, *Behold, he who faints shall not please his (God's) soul*.

39. ὑποστολῆς refers to ὑποστείληται, *we are not given to faint*, which is another proof of the Epistle being written in Greek.

CHAP. XI.

1. ὑπόστασις. See 2 Cor. ix.

μάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρ-

^k Gen. 1, 1. τυρήθησαν οἱ πρεσβύτεροι. ^k Πίστει, νοοῦμεν κατηρ-
^{Psal.} 33, 6. τίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φανο-
^{Rom.} 4, 17. μένων τὰ βλεπόμενα γεγονέναι. ¹ Πίστει, πλείονα.
² Pet. 3, 5. ¹ 12, 24. ¹ Πίστει, πλείονα.
^{Gen.} 4, 4. ^{10.} Matt. 23, 35.

θυσίαν Ἐβελ παρὰ Καὶν προσήνεγκε τῷ Θεῷ, ἀ-
 ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς
 δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανόντος.
 ἔτι λαλεῖται. ^m Πίστει, Ἐνὼχ μετετέθη τοῦ σώματος
^m Gen. 5, 24. Eccl. 44, 16: 49, ἰδεῖν θάνατον· καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐ-
^{14.} τὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μαρ-
 μαρτύρηται· εὐηρεστήκεναι τῷ Θεῷ· χωρὶς δὲ τῆς
 στερως ἀδύνατον εὐηρεστήσαι· πιστεῦσαι γὰρ δεῖ τοὺς
 προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσι.

^a Gen. 6, 13. αὐτὸν μισθαποδότης γίνεται. ^a Πίστει, χρηματιστέ-
^{Eccl.} 44, 17. Rom. 3, 22. Phil. 3, 9. ¹ Πίστει, χρηματιστέ-
 Νῶε, περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κα-
 εσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· ἐ-
 ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιο-

4. where it seems to be *con-
 fidence*: or it may mean, *faith
 gives a substance and reality to
 things hoped for*, as in Artemi-
 dorus, ὥστε φαντασίαν μὲν ἔχειν
 πλοῦτου, ὑπόστασιν δὲ μὴ. Oni-
 rocrit. I. 14.

1. ἔλεγχος. Faith convinces
 us of that which cannot be de-
 monstrated to the senses.

3. The construction would
 seem to connect μὴ with γεγονέ-
 ναι, but it may be connected
 with φαινομένων, as is shewn by
 Raphael and Valckenaer.

4. δι' ἧς i. e. πίστει.
 Ibid. δίκαιος. See Matt. xxiii.
 35.

Ibid. λαλεῖται. The best MSS.
 read λαλεῖ. There is probably

an allusion to Gen. iv. 10. *The
 voice of thy brother's blood
 cryeth unto me from the ground*.
 λαλοῦντι in xii. 24. Philo
 upon this passage, "Ὁ Ἀβελ
 ἤρηται τε καὶ ἔσθ' ἀνήρηται
 τῆς τοῦ ἀφρονος διανοίας, ὥστε
 ἐν Θεῷ ζῶν ἐνδαίμονα. Μαρ-
 τυρεῖ δὲ τὸ χρηστὸν λόγον, ὅτι
 φωνῇ χρώμενος, καὶ βῶν ἐν
 πονθῶν εὐρίσκεται. Πῶς γὰρ
 κέτ' ἂν διαλέγεσθαι δυνατός;
 I. p. 200.

7. δι' ἧς i. e. πίστει.
 Ibid. κατέκρινε. Noah
 to persuade the world to re-
 (2 Pet. ii. 5.) but they refused
 to believe his warning. This
 was their condemnation.

8 οσύνῃς ἐγένετο κληρονόμος. ° Πίστει, καλούμενος ° Gen. 12, 1, 4. Act.

Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε

λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστά-
9 μενος ποῦ ἔρχεται. Πίστει, παρῆκυσεν εἰς τὴν γῆν
τῆς ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας,
μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς

10 ἐπαγγελίας τῆς αὐτῆς. ° ἐξεδέχετο γὰρ τὴν τοὺς θε- 12, 13, 14.
μελίου εἶχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς 21. 2.
ὁ Θεός.

11 ° Πίστει, καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν 17, 19: 21, 2.
σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, 4, 19.

12 ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον. ° διὸ καὶ 1 Gen. 15, 5: 22, 17.
ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένου, καθὼς 4, 18.
τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει ἄμμος ἡ

13 παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναριθμήτος. ° Κατὰ 23, 4: 47, 9.
πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγ- 1 Par. 29, 15. Psal. 39, 12: 119, 19.
γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες 8, 56.
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ

Ibid. κληρονόμος. God established his covenant with Noah, Gen. vi. 18. ix. 9, 11. i. e. he renewed to him the covenant which He had made before with Adam, and confirmed to him the promise of a Redeemer. The doctrine of justification by faith was perhaps revealed to Adam, and afterwards to Noah. See συγκληρονόμων τῆς ἐπαγγελίας in ver. 9.

9. μετὰ Ἰσαὰκ καὶ Ἰακώβ. As did Isaac and Jacob: not at the same time with Abraham, but afterwards.

11. καὶ αὐτή. Even Sarah herself, though at first she had doubted.

Ibid. ἔτεκεν is perhaps an interpolation.

12. ὥσει. Most MSS. read ὡς ἡ.

13. Κατὰ πίστιν is to be connected with ἰδόντες. Valckenaer.

Ibid. λαβόντες. So in ver. 39, οὐκ ἐκομίσαντο, they did not receive the completion of the prophecies. but in ver. 17. Abraham is spoken of as ἀσπασάμενος τὰς ἐπαγγελίας, and in vii. 6. ἔχων τὰς ἐπαγ. he had the promises made to him.

Ibid. καὶ πεισθέντες seems to be an interpolation.

Ibid. ξένοι. So in 1 Chron. xxix. 15. David says, οἱ παροικοὶ ἐσμεν ἐναντίον σου καὶ παροί-

παρεπίδημοί εἰσω ἐπὶ τῆς γῆς. οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. καὶ ἐμὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον αὖ

^ε Exod. 3, 6. καιρὸν ἀνακάμψαι. ^ι νυνὶ δὲ κρείττονος ὀρέγονται. ^κ Matt. 22, 32. Act. 7, τουτέστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ

Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ αὐ-

^α Gen. 22, τοῖς πόλιν. ^β Πίστει, προσενήνοχεν Ἀβραάμ τὸν ^γ 2, &c. Eccl. 44, 30. Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν

^δ Gen. 21, τὰς ἐπαγγελίας ἀναδεξάμενος, ^ε πρὸς ὃν ἐλάλησεν. ^ς 12. Rom. 9, ^ζ "Ὅτι ἐν Ἰσαὰκ κληθήσεται ἡ σοι σπέρμα" λογισ- ^η 7. Gal. 3, 29. μένος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅτι

^θ Gen. 27, αὐτὸν καὶ ἐν παραβολῇ ἐκομίσαστο. ^ι Πίστει, πα- ^κ 27, 39. μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν

^λ Gen. 47, Ἡσαῦ. ^μ Πίστει, Ἰακώβ ἀποθνήσκων ἕκαστον τὸν ^ν 31: 48, 5, ^ξ 15, 16, 20. υἱὼν Ἰωσήφ εὐλόγησε καὶ προσεκύνησεν ἐπὶ

^ο Gen. 50, ἄκρον τῆς ῥάβδου αὐτοῦ. ^π Πίστει, Ἰωσήφ τελευτῶν ^ρ 24. περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε.

^σ Exod. 1, περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. ^τ Πίστει, Μωϋσῆς ^θ 16: 2, 2. Act. 7, 20. γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐ-

διότι εἶδον ἀστείον τὸ παιδίον καὶ οὐκ ἐφοβήθη-

κοῦντες, ὡς πάντες οἱ πατέρες ἡμῶν. and in Psalm xxxviii. 12. ὅτι πάροικος ἐγὼ εἰμι ἐν τῇ γῇ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

14. πατρίδα ἐπιζητοῦσι. *They are travelling in search of their true country.*

16. διό. This is the argument of our Saviour in Matt. xxii. 32.

19. ὅθεν. Some understand, *from whence*, i. e. ἐκ νεκρῶν (νεκρωμένου ν. 12.) *he had figuratively received him in the first*

instance. Raphael and Kiriakos take ἐν παραβολῇ to be the same as παραδόλως, *unexpectedly*.

21. προσεκύνησεν. S. P. follows the LXX; but the phrase occurs in Gen. xlvii. 31. Jacob required Joseph to say that he would not bury him in Egypt; and not in the land where he blessed the name of Joseph. In our version *Israel bowed himself upon his bed's head.* ἰπρῶς is a local staff.

23. The parents of N.

- 24 τὸ διάταγμα τοῦ βασιλέως. ^c Πίστει, Μωσῆς μέγας ^c Exod. 2,
γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ, ^{10, 11.} Ps. 84, 10.
- 25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ,
- 26 ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα
πλούτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν
ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μι-
- 27 σθαποδοσίαν. ^d Πίστει, κατέλιπεν Αἴγυπτον, μὴ φο- ^d Exod. 10,
βηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ^{28, 29: 12,} 31, &c.
- 28 ὁρῶν ἐκαρτέρησε. ^e Πίστει, πεποίηκε τὸ πάσχα καὶ ^e Exod. 12,
τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρευὼν τὰ ^{3, 21, 22.}
- 29 πρωτότοκα θίγῃ αὐτῶν. ^f Πίστει, διέβησαν τὴν ἐρυ- ^f Exod. 14,
θρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες ^{21, 22.}
- 30 οἱ Αἰγύπτιοι κατεπόθησαν. ^g Πίστει, τὰ τεῖχη Ἰε- ^g Jos. 6, 20.
- 31 ριχῶ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. ^h Πίστει, ^h Jos. 2, 1:
Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δε- ^{6, 23. Jac.} 2, 25.
- 32 ξαμένη τοὺς κατασκόπους μετ' εἰρήνης. ⁱ Καὶ τί ἐτι ⁱ Jud. 4, 6:
λέγω; ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ ^{6, 11: 11, 12:}
Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβίδ ^{12, 7: 13,}
^{24. 1 Sam.} 1, 20: 13,
^{14: 17, 45.}
- 33 τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· ^k οἱ διὰ πίστεως ^k Judic. 14,

had faith in the promise of a Redeemer, who was to be descended from Jacob, and therefore preserved their son.

24. μέγας. Forty years old. Acts vii. 23.

Ibid. So Philo. 'Ο δὲ ἐπ' αὐτὸν φθάσας τὸν ὅρον τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατρίδους μὲν τοῦ τοσούτου βασιλέως νομισθεὶς . . . τὴν συγγενικὴν καὶ προγονικὴν ἐζήλωσε παιδείαν. Vol. II. p. 85.

26. ἐν Αἰγύπτῳ. The reading is probably Αἰγύπτου.

Ibid. ὀνειδισμὸν Χριστοῦ. The reproach which he was likely

to suffer for thus acting from a principle of faith in the Messiah to come. Pyle. See 2 Cor. i. 5. Col. i. 24.

27. κατέλιπεν. When he went with the children of Israel.

31. πόρνη. It has been said, that the same Hebrew word signifies *meretrix* and *caupona-ria*.

32. ἐπιλείψει. So Philo, ἐπιλείποι ἂν ὁ βίος τοῦ βουλομένου διαγείσθαι, vol. II. p. 115; and Isocrates, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ κ. τ. λ. *ad Demonic.* p. 7.

6. 1 Sam. 17, 34. κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην.
 2 Sam. 8, 11. ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων.
 12, 29.
 Dap. 6, 22. ἔσβεσαν δύναμιν πυρός· ἔφυγον στόματα μαχαίρας.
 1 Judic. 7, 21: 15, 15. ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροί.
 1 Sam. 14, 1, &c. ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. ἢ ἔλαβον.
 1 Reg. 19, 1, &c. γυνῆες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι.
 2 Reg. 20, 7. δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρω-
 Dan. 3, 25.
 1 Reg. 17, 23. 2 Reg. 23, 36. σιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ἕτεροι δὲ
 2 Mac. 6, 19, 28: 7. ἐμπαίγμων καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ ἐ-
 2 Jer. 20, 2. σμῶν καὶ φυλακῆς, ὁ ἐλιθάσθησαν, ἐπρίσθησαν, ἔπει-
 1 Reg. 21, 13. 2 Reg. 1, 8. ράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιηλ-
 1, 8. ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλι-
 βόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος.
 ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις κα-
 ταῖς ὁπαῖς τῆς γῆς. Ἡ καὶ οὗτοι πάντες μαρτυροῦντι

33. κατηγωνίσαντο. Joshua, David, &c.

Ibid. εἰργάσαντο δικαιοσύνην. *Worked out for themselves righteousness*, Phineas &c.

Ibid. ἐπέτυχον. Caleb, Joshua, David.

Ibid. ἔφραξαν. Samson, Daniel.

Ibid. ἔσβεσαν. Shadrach and his companions.

Ibid. ἔφυγον. Moses, Elijah, David.

Ibid. ἐνεδυναμώθησαν. Hezekiah.

Ibid. ἔκλιναν. Gideon, Jonathan.

35. ἔλαβον. The widow of Zarephath, and the Shunamite.

Ibid. ἐτυμπανίσθησαν. The torture of the *tyrannum* was inflicted upon Eleazar in 2 Macc.

vi. 19.

Ibid. οὐ προσδεξάμενοι. I may also allude to the tortures mentioned in 2 Macc. vii.

36. This may allude particularly to Jeremiah.

37. ἐλιθάσθησαν. So Matt. xxiii. 37. Zechariah was tortured 2 Chron. xxiv. 21. and say Jeremiah.

Ibid. ἐπρίσθησαν. Isaiah is said to have been sawn asunder Manasseh. *Justin Martyr, Tertullian, &c.*

Ibid. ἐπειράσθησαν. They tried various means to tempt them to abjure their faith.

38. σπηλαίοις. See Josephus in his account of the persecution under Antiochus, Ant. XII. 8.

τες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
 40 τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα
 μὴ χωρὶς ἡμῶν τελεωθῶσι.

12 ¹ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσούτον ἔχοντες περι-^{9 10, 36.}
 κείμενον ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι^{1 Cor. 9, 24.}
 πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς^{Philipp. 3,}
^{13, 14.}
 2 τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ἄφορῶντες^{Col. 3, 8.}
 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυ-^{1 Pet. 2, 1.}
 ρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου^{1, 3, 13:}
 3 τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην^{2, 10: 8, 1.}
 ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντι-^{Lac. 24, 26,}
^{46. Act. 3,}
^{15: 5, 31.}
^{Philipp. 2,}
^{8, &c.}

40. κρείττον τι. These persons received part of the promise, viz. the earthly Canaan: but God has reserved a higher completion of the promise for us.

CHAP. XII.

1. This verse contains many allusions to persons contending in the race: νέφος μαρτύρων are the persons mentioned in c. xi. who were conspicuous for their faith, and who are supposed to be looking on, as spectators in the circus, to witness the exertions made by the Christians in their spiritual course.

Ibid. ὅγκον. Persons, who ran in the course, got rid of every superfluous weight.

Ibid. τὴν εἰπερ. ἁμαρτίαν. He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the Christian, the sin which present circumstances made so likely, viz. apostasy. Chrys-

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ostom explains it, τὴν εὐκάλως περισταμένην ἡμᾶς.

2. ἀφορῶντες. While we are running, we are to fix our eyes on Jesus, who first called forth our faith, and will finally reward it.

Ibid. ἀντί. Some have translated it, instead of the joy, i. e. the state of happiness, which he was enjoying: but I would rather continue the metaphor, and consider προκειμένης χαρᾶς as referring to προκείμενον ἀγῶνα in ver. 1: who for sake of the joy which was held out to him as a prize, i. e. the happiness which his death was to procure for man.

Ibid. αἰσχύνῃς. Philo says of the persecution of the Jews in Alexandria, καὶ μετὰ πάσης τᾶς αἰκίας ὅσας ἐδύναντο χωρῆσαι τὰ σώματα αὐτοῖς, ἡ τελευταία καὶ ἰφιδρὸς τιμωρία σταυρὸς ἦν. Vol. II. p. 527.

λογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.

^s 1 Cor. 10, 13. * Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, ^t καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται. ^u Ὑιέ μου, κλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται. ^{12.} Ὑιέ μου, 3, 19.

‘ μὴ ὀλεγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπὸ αὐτοῦ ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει αὐτόν, ὡς υἱοῖς ὑμῶν προσφέρεται ὁ Θεός. Εἰ πατρίδαιαν ὑπομένετε, ὡς υἱοῖς ὑμῶν προσφέρεται ὁ Θεός. τίς γάρ ἐστιν υἱός, ὃν οὐ παιδεύει πατήρ; εἰ δὲ υἱοὶ εἰσθε, οὐκ ἔχετε τὴν παιδείαν τοῦ Κυρίου, ἧς μέτοχοι γέγονασιν πάντες, αἱ

^u Num. 16, 22: 27, 16. νόθοι ἐστέ καὶ οὐκ υἱοί. ^u εἰτα τοὺς μὲν τῆς σαρκὸς πατέρας εἶχομεν παιδευτὰς καὶ ἐντροπόμενοι, ^u ἐκείνους δὲ οὐκ ἔχομεν. ^{12.} ἐκείνους δὲ οὐκ ἔχομεν. ^{7.} Ζαχ. 12, 1.

οὐ πολλῶ μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγνότητος αὐτῶν, πάντα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαλεπὴ εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τῆς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

^x Esa. 35, 3. ² Διὸ ‘ τὰς παρειμένας χεῖρας καὶ τὰ παραλελειμένα

3. κάμῃτε — ἐκλύομενοι. Still a metaphor from the race.

4. This is a metaphor from a pugilistic combat: sin is the adversary: *No blood has yet been drawn, and yet ye are shrinking from the contest, and forgetting &c.*

6. μαστιγοῖ — παραδέχεται. So the LXX. In our version, *even as a father the son in whom he delighteth*. Hallett thinks the LXX right.

7. Most MSS. read *ἐκλύου*.

9. εἰτα. *Itane vero?* En Raphael, Alberti, Valckenborch.

Ibid. πατέρας τῆς σαρκὸς. *fathers: πατὴρ τῶν πνευμάτων spiritual Father.* Πνευματῶν, the plural, as denoting the ritual gifts which they have received: this is implied in the next verse.

12. In Isaiah we read:

- 13 ' γόνατα ἀνορθώσατε' καὶ ' τροχιάς ὀρθὰς ποιήσατε
 ' τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ
 14 δὲ μᾶλλον. Ἐιρήνην διώκετε μετὰ πάντων, καὶ τὸν ^γ Matt. 5, 8.
 15 ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· ἐπι- ^{Rom. 12,}
 σκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ ^{18. 2 Tim.}
 Θεοῦ· μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ ^{2, 22.}
 16 διὰ ταύτης μανθῶσι πολλοί· * μὴ τις πόρνος, ἡ βέ- ^{3, 12.}
 βηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μᾶς ἀπέδoto τὰ ^{Deut. 29,}
 17 πρωτοτόκια αὐτοῦ. ἵστε γὰρ ὅτι καὶ μετέπειτα θε- ^{18. 2 Cor.}
 λων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· με- ^{6, 1.}
 τανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρύων ^{a Gen. 25,}
 ἐκζητήσας αὐτήν. ^{33. Eph. 5,}
 18 Ὁ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ ^{3. Col. 3, 5,}
^{1 Thess. 4,}
^{3.}
^{b Gen. 27,}
^{34, &c.}

σατε χεῖρες ἀνείμεναι, καὶ γόνατα
 παραλελυμένα, xxxv. 3. The ap-
 plication is to persons exhaust-
 ed in the combat or the race.

13. In Proverbs we read ὀ-
 ρθὰς τροχιάς ποιῇ σοὶ ποσὶ, iv. 26.
 The application is to a person
 running on straight, without
 turning to the right or the left.

Ibid. ἵνα μὴ. Make the paths
 straight and even, *that even a
 person who is lame may not be
 sprained, but rather be cured.*

15. ὑστερῶν. Lest any one
 should come in last, and not
 obtain the prize, i. e. the grace
 of God.

Ibid. ρίζα. Deut. xix. 18. μὴ
 τις ἐστὶν ἐν ὑμῖν ρίζα ἀνω φύουσα
 ἐν χολῇ καὶ πικρίᾳ. Hence some
 have proposed reading ἐν χολῇ
 for ἐνοχλῇ. But it may allude
 to a root sticking up in the
 way of a person running. See
 the same metaphor (προσκοπτεῖν)
 in Rom. ix. 32. Gal. v. 7. Μαν-

θῶσι may allude to a person
 running against such an ob-
 stacle, and blood being drawn.

16. Ἡσαῦ. The birthright of
 Esau entitled him to the pro-
 mise, which had been given to
 Isaac and his seed: but he
 seems to have had no faith in
 the promise, and so to have
 sold his birthright. Hence he
 is called βέβηλος, and he is held
 out as a warning to those who
 had now such need of faith.
 See κληρονομ. in ver. 17.

17. μετανοίας. *Change of mind
 in Isaac.* Raphel, Wolf.

Ibid. αὐτήν. Either εὐλογίαν
 or μετάνοιαν.

18. The allusion is evidently
 to mount Sinai, Exod. xix.
 ψηλαφωμένῳ perhaps alludes to
 the prohibition of *touching* the
 mount, ver. 12, 13. Sinai was
 a tangible mountain; the hea-
 venly Sion is not tangible.

^a Psal. 56, 4, 'λίπω' ὥστε θαρρύνοντας ἡμᾶς λέγειν, 'Κύριος ἐμὸς βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος;' ^t ver. 17. 'Μνημονεύετε τῶν ἡγουμένων ὑμῶν, αἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μμείσθε τὴν πίστιν.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ

^u Matt. 24, εἰς τοὺς αἰῶνας. ^a διδασκαίς ποικίλαις καὶ ξέναις ^u 4. Rom. 14, 17: 16, 17. περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν. ^u Eph. 4, 14: 5, 6. Col. 2, διάν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περὶ 8, 16. ^u 2 Thess. 2, πατήσαντες. Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖται. ^u 2. 1 Tim. 4, 3. 1 Joh. 4, οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ^u 1. 1. ^u Exod. 29, γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὸ ^u 14. Lev. 4, 12, 21: 6, ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ^u 30: 16, 27. ταὶ ἔξω τῆς παρεμβολῆς. ^u διὸ καὶ Ἰησοῦς, ὡς ἀπο- ^u Num. 19, 3. ἄσπιν διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς παρεμβολῆς. ^u 7 Joh. 19, 17, 18. εἶπαθε. τοῖνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. ^u οὐ γὰρ ^u 11, 10, 16. Philipp. 3, 20.

Joshua i. 5. the LXX have, οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαι σε. In Deut. xxxi. 8. οὐκ ἀφήσει σε, οὐδὲ μὴ σε ἐγκαταλίπη.

7. τὴν ἔκβασιν τῆς ἀναστροφῆς. The end of their lives.

9. περιφέρεσθε. Most MSS. read παραφέρεσθε.

Ibid. καλόν. It is well to be strengthened by the spiritual blessings of the Gospel, (χάριτι,) in the heart, and not by eating the meat (βρώμασιν) which is offered in sacrifice.

10. θυσιαστήριον. This is used figuratively for the benefits obtained by the sacrifice of Christ. The sacrifice which we have

is of the same nature with that which the priests were not allowed to eat, viz. a sin-offering. Compare Lev. vi. 30. καὶ τὰ περὶ τῆς ἁμαρτίας ὧν ἐσθίει ἐκ τῆς σκηνῆς τοῦ αἵματος αἰσθάνονται τὴν σκηνὴν τοῦ μαρτυρίου ἐκείνης ἐν τῇ ἀγίᾳ, οὐ βρωθήσονται ἐν πυρὶ κατακαυθήσεται.

12. This is merely an allusion to the point of resemblance between Jesus and the sin-offering.

13. ἔξω τῆς παρεμβολῆς. Let us no longer follow the Jewish

Ibid. τὸν ὀνειδισμόν. The allusion is to the cross. There is an allusion to Jesus going out of the city, carrying his cross.

ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν

15 ἐπιζητοῦμεν. ^a Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰ- ^a Psal. 50, 23: 51, 19.
νεσεως διαπαντός τῷ Θεῷ, τουτέστι καρπὸν χειλέων ^b Osc. 14, 2.
16 ὁμολογούντων τῷ ὀνόματι αὐτοῦ. ^b τῆς δὲ εὐποίας ^c Eph. 5, 20.
καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυ- ^d 1 Pet. 2, 5.
σίαις εὐαρεστεῖται ὁ Θεός. ^e 2 Cor. 9, 12. Philipp. 4, 18.

17 ^c Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐ- ^c ver. 7.
τοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λό- ^d Philipp. 2, 29. 1 Thess. 5, 12. 1 Tim. 5, 17. 1 Pet. 5, 5.
γον ἀποδώσουντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ

18 μὴ στεναζόντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. Προσ-
εὔχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, ὅτι καλὴν συν-
εἰδήσιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφε-
19 σθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα
τάχιον ἀποκατασταθῶ ὑμῖν.

20 ^d Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ^d Joh. 10, 11. Act. 2, 24. 1 Pet. 2, 25: 5, 4.
τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι δια- ^e 2 Cor. 3, 5. Philipp. 2, 13.
21 θήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, ^a καταρτίσαι
ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα
αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ,
διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.

12 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου
τῆς παρακλήσεως· καὶ γὰρ διὰ βραχείων ἐπέστειλα
3 ὑμῖν. Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυ-
μένον, μεθ' οὗ, εἰάν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.
4 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάν-

19. ἀποκατασταθῶ. This seems to imply that S. Paul meant soon to visit Jerusalem. See ver. 23.

22. Bear with my exhortations,

for they are but short.

23. ἀπολελυμένον might mean released, or set out. In Phil. ii. 19, 23, S. Paul had spoken of sending Timothy to Philippi.

τας τοὺς ἁγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

25. οἱ ἀπὸ τῆς Ἰταλίας. Hence Italy: but Hug infers the contrary. Michaelis infers that the writer could not have been now in

EPISTLE OF S. JAMES.

This Epistle was written by James, the brother or cousin of our Lord, who was bishop of Jerusalem. (See note at Matt. xiii. 55, Luke vi. 16.) He was put to death A.D. 62, and the Epistle was perhaps written a year or two earlier. The troubles, which preceded the Jewish war, were disturbing the country.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

^a Joh. 7, 55. ^a **ΙΑΚΩΒΟΣ** Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦ-
¹ Pet. 1, 1. λος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χρι-
 στευ-
 ρειν.

^b Matt. 5, 11, 12. ^b Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πε-
 Act. 5, 41. ρασμοῖς περιπέσῃτε ποικίλοις, ^c γινώσκοντες ὅτι
 Rom. 5, 3. δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονή.
 Heb. 10, 34. ^d ἢ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι.
¹ Pet. 1, 6. ^e ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. ^d Εἰ δέ τις λεί-
¹ Pet. 1, 7. πέται σοφίας, αἰτεῖτω παρὰ τοῦ δίδοντος Θεοῦ.
^d Prov. 2, 3. ^e πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντας, καὶ δοθήσεται τῷ
 Matt. 7, 7: 21, 22. τῷ. αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ
 Joh. 14, 13: 15, 7: 16, 23. ὁ Θεὸς ὁ δίδωνς ὅτι ὅτι
 3, 22: 5, 14.

CHAP. I.

1. διασπορά. The Epistle was addressed to the Jews in all countries, whether converted to Christianity or no.

2. Πᾶσαν χαρὰν. *Merum gaudium*. Think it nothing but joy. *Raphel, Wolf*. See ver. 17.

Ibid. πειρασμοῖς ποικίλοις. Any sort of trials, such as persecution.

3. τὸ δοκίμιον τῆς πίστεως. That which tries your faith, viz. these πειρασμοί, or persecutions. So Herodian, δοκίμιον στρατιωτῶν κάματος. II. 36.

4. And let patience make the

work perfect : i. e. be perfect.

5. ἀπλῶς. *Liberally*. See Rom. xii. 8.

Ibid. μὴ ὀνειδίζοντας. Not reproaching the receiver of gifts, i. e. not fond of receiving him. So Seneca, "unquam exprobram, imo admo-
 neam quidem: beneficium inter duos letum, alter statim obliviscitur, alter dat, alter acceptum, alter lacerat animum et frequens meritorum moratio." *De Benef.* II. 12.

διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζόμενον
7 καὶ ῥιπιζόμενον. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος,
8 ὅτι λήψεται τι παρὰ τοῦ Κυρίου. ἀνὴρ δίψυχος,
9 ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω

10 δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· ὁ δὲ
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρ-
11 του παρελεύσεται. ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύ-
σωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ
ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπό-
12 λετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ

13 μαρανθήσεται. Ὁ Μακάριος ἀνὴρ, ὃς ὑπομένει πειρα-
σμόν· ὅτι δόκιμος γινόμενος λήψεται τὸν στέφανον
τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν
αὐτόν.

Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ τοῦ Θεοῦ
πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πει-
ράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται, ἀπὸ
τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·
εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ

9, 10. If any among you is poor and low in rank, he may find a subject of joy in thinking to what an high state of spiritual happiness God has exalted him: (see 1 Pet. v. 6.) If any among you is rich, let him not rejoice in his riches, but let him rejoice that the gospel has made him think humbly of himself.

13. πειραζόμενος. This is with reference to the same πειρασμοὶ mentioned in ver. 2. These trials or persecutions caused some persons to abjure their

faith; and they excused themselves by saying, that God had brought them into this trial. S. James condemns this, and says, *God has no temptation to injure any one: He is free from evil thoughts, and puts no one into a state which forces him to commit sin.*

14. πειράζεται. Gives way to the temptation by abjuring his faith. A person does this, not because God brought him into the trial, but because he gratifies some worldly desire.

Job. 14, 2.
Ps. 102, 11:
103, 15.
Eccl. 14, 18.
Esa. 40, 6.
1 Cor. 7, 31.
1 Pet. 1, 24.
1 Joh. 2, 17.
Job. 5, 17.
Prov. 3, 11.
Matt. 10,
22: 19, 28,
29. 2 Tim.
4, 8. Heb.
12, 5. 1 Pet.
3, 14: 5, 4.
Apoc. 2, 10:
3, 19.

ἁμαρτία ἀποτελεσθεῖσα ἀποκρίει θάνατον. Μὴ πλα-

^m Prov. 2, ⁶ Malach. ^{3, 6} Joh. καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγή. ¹ Cor. 4, 7. ⁿ Joh. 1, 13: ἡ τροπὴς ἀποσκίασμα. ^o βουλευθεὶς ἀπεκύησεν ἡμᾶς. ¹ Cor. 3, 3. ¹ Cor. 4, 15. Gal. λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

^o Prov. 17, ²⁷ Eccl. 5, ^{1, 2}. ^o Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἀνθρώπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι.

^p Eccl. 7, 9. βραδὺς εἰς ὀργήν. ^p ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην.

^q Col. 3, 8. Θεοῦ οὐ κατεργάζεται. ^Διὸ ἀποθέμενοι πᾶσαν ᾠχὴν καὶ περισσείαν κακίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

^r Matt. 7, ²¹ Luc. ^{11, 28}. ἄκροαταί, παραλογιζόμενοι ἑαυτούς. ^o ὅτι εἴ τις ἀκούσῃ τῆς ἀτῆς λόγου ἐστὶ καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνθρώπῳ ὃν οὐκ ἔχει κτίσιν.

¹ Joh. 3, 7. ἀτῆς λόγου ἐστὶ καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνθρώπῳ ὃν οὐκ ἔχει κτίσιν. ^s Luc. 6, 47, &c. κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ.

17. πᾶσα δόσις. *Mera donatio dona*. Raphel, Wolf. See ver. 2. So far from God causing men to commit sin, nothing but good gifts come from Him. They come from Him who may be called a source of unchanging light. Τροπὴς ἀποσκίασμα is a turning or altering which produces shade: this as well as παραλλαγή allude to the changes in the heavenly bodies, and the alternations of light and darkness.

18. As a proof of His paternal goodness, of His own will He has regenerated us by the gospel. Βουλευθεὶς is *deliberato consilio*, nullis aliis causis nisi

sua voluntate motus. Raphel. Ἡμᾶς may perhaps allude particularly to the Jews.

19. Ὡστε. God having been so kind in preaching the gospel to us.

20. Anger hinders us from being in that state of righteousness, in which we are placed by God.

22. παραλογιζόμενοι. *P*roferunt a fallacy upon yourselves. Followers of Simon Magus. Liberos eos esse agere quodammodo licet; secundum enim se salvari homines, non secundum justas operas. *Irenaeus*. II. S. James may have alluded to some of these Gnostics.

- 24 ἐσώπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ
 25 εὐθέως ἐπελάβετο ὅποιος ἦν. ὁ δὲ παρακύνψας εἰς¹ 2, 12.
 νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,^{Matt. 5, 19.}
 οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ^{Joh. 13, 17.}
 ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ
 26 ἔσται. Ὡς τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χα-² 3, 6.
 λυαγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν^{Psalm. 34, 13.}
 17 αὐτοῦ, τούτου μάταιος ἡ θρησκεία. θρησκεία καθαρὰ¹ Pet. 3, 10.
 καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῇ ἐστίν,
 ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐ-
 τῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
- 2 ἈΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε² Lev. 19,
 τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς^{15.} Deut. 1,
 2 δόξης. εἰ γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν^{17:} 16, 19.
 ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ^{Prov. 24,}
 3 καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, καὶ ἐπιβλέψῃτε ἐπὶ^{23.} Eccl.
 τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε
 αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε,
 Σὺ στῇθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου,
 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ δια-

25. παρακύνψας refers to the man looking at a mirror: it means a man who stoops down and attentively examines any thing. 1 Pet. i. 12. Luke xxiv. 12. John xx. 5.

Ibid. νόμον τέλειον τὸν τῆς ἐλευθερίας. The gospel, which is really and in the proper sense a law of liberty. This is said on account of the persons mentioned in ver. 22, 23. who abused this liberty.

Ibid. παραμείνας. Not only παρακύνψας, but continuing to look

at it.

Ibid. ἀκρ. ἐπιλησμονῆς. A forgetful hearer. See Luke xvi. 8.

Ibid. ποιήσει. Such a man is blessed, because he acts as well as hears.

26. ἐν ὑμῖν is probably an interpolation.

CHAP. II.

1. τῆς δόξης is perhaps to be connected with Κυρίου. Christ is called the Lord of glory 1 Cor. ii. 8.

4. καὶ οὐ διεκρίθητε. And have felt no scruples in yourselves at

^γ Matt. 5, λογισμῶν πονηρῶν, ἰακούσατε, ἀδελφοί μου ἀγαπᾶ-
^{3.} Luc. 12, τοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου
^{31.} 1 Cor. 1, 26, &c. τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βα-
¹ Tim. 6, 18, 19. σιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσι αὐτὸν, ὅτι
² 1 Cor. 11, 22. ἡτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι καταδυνα-
τεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρι-
οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικλη-
^α Lev. 19, 18. Matt. 22, 39. ἐφ' ὑμᾶς; ὅτι εἰ μέντοι νόμον τελεῖτε βασιλικόν, κα-
^{Rom. 13,} τὴν γραφὴν, ὅτι Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-
^{8, 9.} Gal. 5, 14. τὸν, καλῶς ποιεῖτε· ὅτι εἰ δὲ προσωποληπτεῖτε, ἀ-
^b Lev. 19, 15. Deut. 1, 17: 16, 19. τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς πᾶ-
^c Deut. 27, 26. Matt. 5, 19, 27. βάται. ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πτω-
^d Exod. 20, 13, 14. χεύσει, φονεύσει δὲ, γέγονας παραβάτης νό-
^e 1, 25. Deut. 5, 17. Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ὁ-
^f Matt. 6, 15: 18, 35. θερίας μέλλοντες κρίνεσθαι· ὅτι γὰρ κρίσις αὐ-
^{25, 41, 42.}

doing this. But most MSS. omit *καὶ*, in which case we might render it, *Have ye not made distinctions among yourselves, and acted as judges who have evil thoughts?* See Jude 22. (*διακρίνομενοι.*)

5. If the conjunction is retained in ver. 4, this verse is closely connected with what goes before. *If ye have done this, let me tell you that God has chosen the poor, and ye have insulted the poor by such conduct.*

6. Why should you make this distinction of ranks among your Christian brethren, when if you look to the heathen you will find most opposition and persecution from the rich?

7. ὄνομα. The name of Christian.

10. *For whoever intendeth to be a keeper of the whole law, shall fail in any one precept, and be guilty of not observing the law.* A man is a breaker of the law, though he break but one precept. The same is said in the Talmud, *Quod si faciat unum vero omittat, omnium singulorum reus est.*

12. Do not be so far from talking of your law of liberty as if you might act as if you were pleased: *but rather remember that you will be judged by the law of liberty.*

13. *For instance, if you do not shew mercy, you will*

τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.

- 14 Ἔτι τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ^{ε 1, 23.}
 ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι ^{Matt. 7, 26.}
 αὐτόν; ἢ Ἐὰν δὲ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσι ^{h Luc. 3, 11.}
 καὶ λεπτόμενοι ὥσι τῆς ἐφημέρου τροφῆς, ^{1 Joh. 3, 17.} ἔειπῃ δέ τις ^{1 Joh. 3,}
 αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ ^{18.}
 χορταίεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώ-
 7 ματος, τί τὸ ὄφελος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα
 8 ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. Ἀλλ' ἐρεῖ τις, Σὺ πίστιν
 ἔχεις, καὶ γὰρ ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου ἐκ
 τῶν ἔργων σου, καὶ γὰρ δείξω σοι ἐκ τῶν ἔργων μου
 τὴν πίστιν μου. ἢ σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστι; ^{k Marc. 1,}
 καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσ- ^{24.}
 σουσι. Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ
 πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; ¹ Ἀβραάμ ^{o 1 Gen. 22,}
^{9, 13.}

none at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.

14. See note at i. 22. It is plain, that some persons perverted the doctrine of justification by faith, and of the Gospel being a law of liberty.

Ibid. *σῶσαι* is here used for eternal salvation. See note at Rom. v. 9.

18. I should wish to point the sentence thus: Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις; καὶ γὰρ ἔργα ἔχω· δείξον κ. τ. λ. *A man will perhaps ask me, as if this were the only test required, Hast thou faith? To which I answer, Yes, and I have works as well: shew me &c.*

Ibid. *δείξον*. As the words stand here, there is an emphasis on σοῦ and μου. Shew me *thy* faith by *thy* works, and I will shew thee *my* faith by *my* works. But the best MSS. read *χωρὶς τῶν ἔργων σου* in the first clause.

19. ὁ Θεὸς εἰς. The unity of God was held by the Jews and Gnostics as well as by Christians.

21. We must remember, that Abraham's justification by faith took place several years before he offered up his son. S. James would not have denied, that Abraham's *faith was counted to him for righteousness*: but he means to say, that if his faith was disputed, it may be proved by

πατήρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ

^m Heb. 11, τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον ; ⁿ βλέπεις ὅτι

17.

πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων

ⁿ Gen. 15, ἡ πίστις ἐτελειώθη ; ^o καὶ ἐπληρώθη ἡ γραφή ἡ λέ-

6. Rom. 4,

3. Gal. 3, 6. γουσα, 'Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογώ-

^o 2 Chron. ' αὐτῷ εἰς δικαιοσύνην' ^o καὶ φίλος Θεοῦ ἐκλέ-

20, 7. Esa.

41, 8. ὁράτε τοίνυν ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ

^p Josu. 2, 1: οὐκ ἐκ πίστεως μόνον ; ὁμοίως δὲ καὶ Ῥαὰβ ἡ πό-

6, 23, Heb.

11, 31. νη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγ-

λους, καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα ; ὥσπερ γὰρ τὸ σ-

μα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίσ-

χωρὶς τῶν ἔργων νεκρά ἐστι.

^q Matt. 23, ^q ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου

8. Rom. 2,

20, 21.

^r Eccl. 7,

20. Prov.

20, 9. Sir.

14, 1: 19,

16: 25, 11.

Matt. 12,

37. supr. 1,

26. 1 Pet. 3,

10.

^s Psal. 32, 9.

works which he did afterwards.

Was not the faith, which was

counted to Abraham for right-

eousness, proved subsequently by

his offering his son? Abraham

offered up his son, because he

had faith in the promise, which

God had given before his birth.

Heb. xi. 17.

23. ἐπληρώθη, ἡ πίστις

was true at the time when the

it applies, but it was shewn more

24. You see that the works may con-

firm a man's justification, and that

faith is not the only thing which

justifies it.

It is plain that the faith

which was counted to Abraham

for righteousness, was proved

subsequently by his offering

his son, because he had faith

in the promise, which God

had given before his birth.

Heb. xi. 17.

23. ἐπληρώθη, ἡ πίστις

was true at the time when the

it applies, but it was shewn more

24. You see that the works may con-

firm a man's justification, and that

faith is not the only thing which

justifies it.

It is plain that the faith

which was counted to Abraham

for righteousness, was proved

commonly spoken of; and

James may have alluded to

words of S. Paul in that

He now asks, What do we

of Rahab's faith, except by

works which she did?

CHAP. III.

1. μᾶλλον κρῖμα. Those

instruct others, will be called

a severer account: for all

are liable to commit faults,

they will be called to teach

others, and will be held

their faults more severely

2. ὁ μὲν ἄνθρωπος ἐκ πί-

στεως δικαιοσύνην κτλ.

he who is justified by

faith, and the woman

by her works, are

both justified, and

both are called to

teach others, and

both will be held

their faults more

severely.

3. ὁ μὲν ἄνθρωπος ἐκ πί-

στεως δικαιοσύνην κτλ.

he who is justified by

faith, and the woman

by her works, are

both justified, and

both are called to

teach others, and

both will be held

ματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
 4 ὅλον τὸ σῶμα αὐτῶν μετάγομεν. Ἰδοὺ, καὶ τὰ πλοῖα
 τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνό-
 μενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ
 5 ὀρμὴ τοῦ εὐθύνοντος βούληται. ^a οὕτω καὶ ἡ γλῶσσα ^{a Psal. 12,}
 μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ^{3, 4: 73, 8,}
 6 ἥλικην ὕλην ἀνάπτει. ^{9. Prov. 12,} καὶ ἡ γλῶσσα πῦρ, ὃ κόσ- ^{18: 15, 2,}
 mos τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς ^{t Matt. 15,}
 μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο- ^{11, 18, 19.}
 γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη
 7 ὑπὸ τῆς γεέννης· πᾶσα γὰρ φύσις θηρίων τε καὶ
 πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδά-
 8 μασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐ-
 δεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν,
 9 μεστὴ ἰοῦ θανατηφόρου. ^a ἐν αὐτῇ εὐλογοῦμεν τὸν ^{a Gen. 1,}
 Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀν- ^{27: 9, 6.}
 10θρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ
 αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ
 11 χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. μήτι ἡ πη-

4. Ἰδοὺ is omitted in many MSS.

6. I should take ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς ἀδικίας for a proverb. *What a great heap of wood is set on fire by a small spark!* according to the proverb, *The tongue is a spark, but a world of wickedness.*

Ibid. οὕτως. *In the same manner is the tongue placed among our members: i. e. it is like a spark among combustibles.*

Ibid. τροχὸν τῆς γενέσεως. *Constitutionem successionem hominum aliorum post alios nascentium.* Alberti. Simplicius writes, ὁ ἀπί-

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ραντος τῆς γενέσεως κύκλος διὰ τοῦτο ἐπ' ἀπειρον προϊών, διὰ τὸ τῆς ἄλλου φθορὰν ἄλλου γένεσιν εἶναι.

In Epist. p. 94.

Ibid. φλογιζομένη. This is a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*

8. ἀνθρώπων is perhaps to be connected with γλῶσσαν, not with οὐδεὶς. See Rom. vii. 1.

10. So Philo Judæus, οὐ γὰρ ὅσιον δι' οὐ στόματος τὸ ἱεράτατον ὄνομα προφέρεται τις, διὰ τούτου φθίγγεσθαι τι τῶν αἰσχυρῶν. Vol. II. p. 196.

γῇ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν ;
μὴ δύναται, ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι ; ἢ
ἄμπελος σῦκα ; οὕτως οὐδεμία πηγὴ ἀλυκὸν καὶ γλυ-
κὺ ποιῆσαι ὕδωρ.

^x Eph. 5, 8. ²Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν ; δεῖξάτω ἐν
τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶτι.

^y Rom. 13, 13. σοφίας. ¹Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ
καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ

^z 1 Cor. 2, 6, 7. τῆς ἀληθείας. ²Οὐκ ἔστιν αὕτη ἡ σοφία ἠνῶθεν κατὰ

^a 1 Cor. 3, 3. ἐρχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ³Ὁ
3. Gal. 5, 20. γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ

φθῶλον πρᾶγμα. ἡ δὲ ἠνῶθεν σοφία πρῶτον μὴ
ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μετ-
έλους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπό-
κритος. καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται
τοῖς ποιούσιν εἰρήνην.

^b Rom. 7, 23. 1 Pet. 3, 11. ^βΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν ; οὐκ εἰσὶν
θεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τῇ

μέλει ὑμῶν ; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φρονεῖν

καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε

^c Job. 27, 9. ^cπολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς

^d Esa. 1, 15. ^dαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^e Jer. 11, 11. ^eαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^f 14, 12. ^fαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^g Ezech. 8, 18. ^gαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^h Zach. 7, 13. ^hαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

ⁱ Mich. 3, 4. ⁱαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^j Rom. 8, 26. ^jαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^k 1 Joh. 3, 22. ^kαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

^l 5, 14. ^lαἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.

ness and peace in heaven.

CHAP. IV.

1. πόλεμοι. He perhap-
luded to the troubled sta-
Judæa before and during
Jewish war.

2, 3. You do all this
the expectation of bea-
yourself; but after all
do not gain your wish-
this because you trust to

- 4 ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσγητε. ^aΜοιχοὶ καὶ μοι- ^d Job. 15, 19: 17, 14.
χαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα Gal. 1, 10.
τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ ¹ Job. 2, 15.
- 5 κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ἡ δοκεῖτε ὅτι
κενῶς ἡ γραφή λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ
6 πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ¹ μείζονα δὲ δίδωσι χά- ¹ Job. 22, 29. Prov. 3, 34: 29, 23.
ριν· διὸ λέγει, ‘Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ¹ Matt. 23, 12. Luc. 1, 52: 14, 11: 18, 14.
7 ^aταπεινοῖς δὲ δίδωσι χάριν.’ ² Ὑποτάγητε οὖν τῷ ¹ Pet. 5, 5. Eph. 4, 27. 1 Pet. 5, 9.
Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύζεται ἀπ’ ὑμῶν ¹ 1, 8. Esa. 1, 15. 1 Matt. 5, 4.
8 ^bἐγγίσατε τῷ Θεῷ, καὶ ἐγγικὲ ὑμῖν. καθαρίσατε χεῖ-
9 ρας, ἀμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. ¹ τα-
λαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως
ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατή-
10 φειαν. ^bταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώ-
σει ὑμᾶς. ¹ Job. 22, 29. Prov. 29, 23. Matt. 23, 12. 1 Pet. 5, 6. 1 Matt. 7, 1. Rom. 2, 1.
- 11 ¹ Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλα-
λῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλα-
λεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ

selves and do not pray to God. And those among you that do pray, they have not their petitions granted, because their thoughts are not pure while they pray.

4. Μοιχοί. *Ye who deserve to be called adulterers.*

5, 6. Since the words πρὸς φθόνον—ἐν ἡμῖν are not in any part of the Old Testament, (for Gen. vi. 5. Numb. xi. 29. are very different,) I conceive ἡ γραφή to allude generally to the declarations of Scripture against contention and envy. *Do you think that the scripture speaks to no purpose in delivering the*

sentiments which you have just heard? *Is the Spirit that dwelleth in us fond of envy?* Certainly not: on the contrary, it shews greater favour to those who are not envious. We find ἐπιποθεῖν with εἰς and ἐπὶ in Deut. xiii. 8. Psalm xli. 1. lxxxi. 2.

10. ὑψώσει. See i. 9.

11. The law forbids a man to condemn his brother: he therefore who condemns his brother, declares that he does not think the law worth regarding. It is our duty to obey the law, not to give an opinion as to its fitness.

^m Rom. 14, εἰ ποιητὴς νόμον, ἀλλὰ κριτὴς. ^m εἰς ἐστὶν, ὁ νομο-

4. θέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ;
ὃς κρίνεις τὸν ἕτερον;

ⁿ Prov. 27, ⁿ *ΑΓΕ νῦν, οἱ λέγοντες, Σήμερον ἡ αὔριον πορε-
1. Luc. 12, σόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐν-

18. αὐτὸν ἓνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· ^o α-
^o 1, 10. Esa. 40, 6. 1 Cor. 7, 31. 1 Pet. 1, 24. 1 Joh. 2, 17. τινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· (ποία γὰρ ἡ ζῆ-
3. ὑμῶν; ἀτμὶς γάρ ἐστιν, ἡ πρὸς ὀλίγον φανομένη.

^p Act. 18, ἔπειτα δὲ ἀφανίζομένη·) ^p ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐ-
21. 1 Cor. 4, 19. Heb. 6, ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦ-

3. ^q 1 Cor. 5, ἡ ἐκέينو· ^q νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν·
6. πᾶσα καύχησις τοιαύτη ποιηρὰ ἐστίν. ^r εἰδοῦτι ἐ-

^r Luc. 12, 47. Joh. 9, 41. Rom. 1, 20, 21, 32: ^r *ΑΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολιζέ-
2, 17, 18, 23. ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

^s Prov. 11, 28. Luc. 6, 24. 1 Tim. 6, 9. πλούτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σπ-
^t Matt. 6, 19, 20. βρωτὰ γέγονεν· ^t ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς ἐ-

^u Rom. 2, 5. ἴωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ
φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ ἐθησαυρίσατε

12. There is only one per-
son, the original giver of the
law, who has a right to say
whether any one has obeyed or
disobeyed the law. Most MSS.
add καὶ κριτὴς δὲ after νομοθέτης.

15. Not only with respect to
our doing this or that, but
even to our living at all, we
ought to say, If the Lord will.

16. You form these schemes
from ἀλαζονεία, arrogance, and
then you boast of what you
are going to do.

CHAP. V.

1. Again there is allusion to
the Jewish war.

3. εἰς μαρτύριον. Your
and silver becoming rust
be a proof to you that
have not been employing
well.

Ibid. εἰς πῦρ is generally
connected with φάγεται, and
makes a confusion of metaphor,
and leaves ἐθέτω without an
accusative. I understand it to mean.
By hoarding your silver and
without using it, you have
were treasured up fire which
consume you in the latter
See Luke xii. 21. For ἡμέρας
see Heb. i. 1.

- 4 ἐσχάταις ἡμέραις. ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ^{Lev. 19,}
 ἀμψάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ^{13. Deut.}
 ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα ^{24, 14.}
 5 Κυρίου Σαβαὼθ εἰσεληλύθασιν. ἔτρυφήσατε ἐπὶ ^{Job. 24, 10,}
 τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ^{11.}
 6 ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύ-
 σατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.
 7 Ἐμακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρου- ^{Luc. 16,}
 σίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τί- ^{19, 25.}
 μον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν
 8 λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον· μακροθυμήσατε καὶ
 ὑμεῖς, στηριξάτε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία
 9 τοῦ Κυρίου ἤγγικε. Ἐμὴ στενάζετε κατ' ἀλλήλων, ^{Deut. 11,}
 ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν ¹⁴
 οὐ θυρῶν ἔστηκεν. Ἐπόδειγμα λάβετε τῆς κακοπα- ^{33.}
 θείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ- ^{Matt. 5,}
 1 φήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. Ἐἰδοὺ, μα- ^{12.}
 καρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰάβ ἡ- ^{c Num. 14,}
 κούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγ- ^{18. Job. 1,}
 2 χνός ἐστὶν ὁ Κύριος καὶ οἰκτίρμων. Ἐπρὸ πάντων ^{21, 22: 42,}
^{10. Psal.}
^{103, 8.}
^{d Matt. 5,}
^{34, &c.}

5. ἐθρέψατε. *Ye have made your hearts fat as in a feast day:* or ἡμέρα σφαγῆς may mean, *the day appointed for your slaughter.* See Zech. xi. 4.

6. *Ye have condemned and killed the Just one: He is not opposing you in your career of wickedness, but will let you fill up the measure of it.* See Matt. xxiii. 31, 32.

7. He now addresses himself particularly to the Christians.

8. παρουσία. This evidently refers to the destruction of Je-

rusalem. See Matt. xxiv. 3.

9. στενάζειν κατ' ἀλλήλων is said in opposition to μακροθυμείν. It implies an impatient and querulous temper, which if not checked will lead to condemnation. Most MSS. read κριθῆτε.

11. ὑπομένοντας. See Matt. xxiv. 13.

Ibid. τὸ τέλος Κυρίου. *The end which the Lord put to his troubles.*

12. Swearing appears to have been a common vice at this

δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσιν πέσητε.

^e Eph. 5, 19. Col. 3, 16. ^f Marc. 6, 13: 16, 18. ^e Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις· ψαλλέτω. ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου. καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸ κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἢ πεποιηκὼς, ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων· ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

^g 1 Reg. 17, 1: 18, 42, 45. Luc. 4, 25. ^h 1 Reg. 18, 41, &c. ^g Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσεχύζατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῇ γῇ.

^h 1 Reg. 18, 41, &c. ^h τῆς ἐνιαυτοῦς τρεῖς καὶ μῆνας ἔξ· καὶ πάλιν προσεχύζατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

ⁱ Matt. 18, 15. ^k Prov. 10, 12. 1 Pet. 4, 8. ⁱ Ἀδελφοί, εἴαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, ^k γνωσκέτω ὅτι ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

time. See note at Matt. v. when recovery is hopeless. 34.

14. ἐλαίῳ. See note at Mark vi. 13. This anointing was for the purpose of recovering the patient, and has therefore no connexion with extreme unction, which is administered 18. πάλιν προσεχύζατο. This is not said, but is implied in 1 Kings xviii. 42. 20. καλύψει. And will be means of having a multitude of sins forgiven.

FIRST EPISTLE OF S. PETER.

The genuineness of this Epistle has never been disputed. It seems to have been addressed to Gentiles as well as Jews; and we are perhaps to infer, that S. Peter had visited the countries mentioned in i. 1. The New Testament tells us nothing of his history subsequent to his being at Antioch, A. D. 46. (Gal. ii. 11.) He was martyred at Rome, at the end of the reign of Nero; and this Epistle was probably written not long before his death, when Judæa was a prey to all sorts of confusion. But see note at v. 13, (*Μάρκος*.) Concerning the place from whence it was written, see v. 13.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a Joh. 7, 35. ^b Rom. 1, 7: 8, 29. ^c Heb. 12, 24. **ΠΕΤΡΟΣ** ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ^b κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥητισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εὐρήνη πληθυνθείη.

^c Joh. 3, 3. ^d 1 Cor. 15, 20. ^e 2 Cor. 1, 3. ^f Eph. 1, 3. ^g Jac. 1, 18. ^h Col. 1, 5. **Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀγαπήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ἡμῶν κληρονομίαν ἀφάρτων καὶ ἁμίωντων καὶ ἁμάρτανων, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι.**

ⁱ Rom. 5, 3. ^j 2 Cor. 4, 17. ^k Jac. 1, 2. **καὶ ἡμεῖς ἐσχατῶ· ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτον φάγετε, ὅτι, λυπηθέντες ἐν ποικίλοις πειρασμοῖς,**

^l 4, 12. ^m Prov. 17, 3. ⁿ Esa. 48, 10. ^o 1 Cor. 3, 13. ^p Jac. 1, 3.

CHAP. I.

1. ἐκλεκτοῖς—διασπορᾶς. *To the Christians who live in the different countries where the Jews are dispersed.*

2. κατὰ πρόγνωσιν is connected with ἐκλεκτοῖς. The scheme of Christianity had been fore-ordained in the counsels of God: see προγεγνωσμένου in ver. 20.

Ibid. ἐν ἁγιασμῷ. They were

called, by the sanctification of the Spirit, to obey the commandments and to be partakers of the benefits of Christ's death.

3. ζωῆς. See ὁδὸν ζωῆς in Heb. x. 20.

5. φρουρουμένους—ἐκφυλάττειν. They were guarded from all attacks, and enabled to arrive at salvation.

6. ἐν ᾧ ἀγαλλιᾶσθε. *In which rejoice.*

τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζόμενον, εὐρεθῇ εἰς ἔπαυον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει
 8 Ἰησοῦ Χριστοῦ· ὃν οὐκ εἰδότες ἀγαπᾶτε· εἰς ὃν, ^{5 Joh. 20, 29. 2 Cor. 5, 7. Heb. 11, 1, 27.}
 ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ
 9 ἀνεκκαλήτῳ καὶ δεδοξασμένῳ, κομιζόμενοι τὸ τέλος
 10 τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· ἡ περὶ ἧς σω- ^{h Gen. 49, 10. Dan. 2, 44: 9, 24. Zach. 6, 12.}
 τηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφηῆται οἱ περὶ
 11 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ^{i Paul. 22, 7. Esa. 53, 3. &c. Luc. 24, 26.} ἔρευνῶντες
 εἰς τίνα, ἣ ποῖον καιρὸν, ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα
 Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθή-
 12 ματα, καὶ τὰς μετὰ ταῦτα δόξας· ^{h Eph. 3, 10. Heb. 11, 13, 39.} οἷς ἀπεκαλύφθη,
 ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἀ νῦν ἀν-
 ηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύ-
 ματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦ-

7. πολὺ τιμιώτερον. The troubles, which tried the Christians, were really of much more value than gold, which is itself tried in the fire. Gold is purified at the time, but afterwards perishes: the Christians are not only purified by the trial, but arrive finally at the happiness of heaven.

8. οὐκ εἰδότες. Not having seen. Matt. ii. 2. But the reading is probably *ιδόντες*.

Ibid. δεδοξασμένη is which has been already glorified, and may allude to the gifts of the Spirit which had been received.

9. κομιζόμενοι. Being in the way of receiving. The process of their salvation was going on.

11. εἰς τίνα to what person, ἢ ποῖον καιρὸν or to what time. The prophets foretold the suf-

ferings of the Messiah, and his subsequent exaltation, according as they were inspired; but they had not a clear notion of the person or the time to which these prophecies pointed. Τὸ πνεῦμα Χριστοῦ may mean, the spirit which spoke of Christ; and τὰ εἰς Χριστὸν παθ. mean, the sufferings which were to come upon the Messiah.

12. αὐτὰ alludes to σωτηρίας in ver. 10, the things pertaining to salvation. The prophets knew that the salvation, which they announced, was something future.

Ibid. ἐπιθυμοῦσιν. Gaudent, delectantur. Elsner. Some think there is allusion to the cherubims looking into the mercy-seat. Grotius, Beza.

- ‘ Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ^{12: 103, 15.}
 ‘ ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ^{Ecd. 14, 18.}
 5 ‘ αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν ^{Es. 40, 6.}
 ‘ αἰῶνα.’ Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ^{1 Cor. 7, 31.}
 2 ὑμᾶς. ^{4, 14.} ¹ Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα ^{Joh. 2, 17.}
 δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας κατα- ^{1 Matt. 18,}
 2 λαλίας, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον ^{3. 1 Cor.}
 3 γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε, ^{14, 20. Eph.} ¹ εἴπερ ^{4, 22, 25.} ¹ ^{Col. 3, 8.}
 1 ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. ² Πρὸς ὃν προσ- ³ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ 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22. Esa. 8, τοῖς πιστεύουσιν· ἀπειθοῦσι δέ, 'λίθον ὃν ἀπεδοκί-
 14. Matt. 21, 42. 'μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν.
 Luc. 2, 34. 'γωνίας, καὶ 'λίθος προσκόμματος καὶ πέτρα σκαν-
 Act. 4, 11. 'δαλου,' οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες.
 Rom. 9, 33. εἰς ὃ καὶ ἐτέθησαν· ὑμεῖς δὲ γένος ἐκλεκτὸν, βασι-
 1 Cor. 1, 23. λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίη-
 2 Exod. 19, 5, 6. Deut. 7, 6: 14, 2: 26, 18. ὅπως τὰς ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ σκότους εἰς
 Eph. 1, 14. καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἱ
 5, 8. Col. 1, 13. Apoc. 1, 6: 5, 10. οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν
 1, 10: 2, 23. ἐληθέντες.
 Rom. 9, 25. Ἰ' ΑΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ τῶν
 1 Chron. 29, 15. ἐπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν.
 Ps. 39, 13: 119, 19. τινες στρατεύονται κατὰ τῆς ψυχῆς· ἡ τὴν ἀνοστή-
 Rom. 13, 14. Gal. 5, 16, 24. φῆν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐ-
 Jac. 4, 1. καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν
 11, 3, 16. γων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν τῇ
 Matt. 5, 16. ἐπισκοπῇ. Ὡς ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ
 Rom. 13, 8, 21. Phil. 2, 15. σει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχ-
 1, 13. Tit. 3, 1. εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις, εἰς ἐκ-
 1, 13. Tit. 3, 4. σιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ὅ-
 2 Titus 2, 8. τως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας
 2 Joh. 8, 32. μοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνοσίαν·
 Gal. 5, 1, 13. 2 Pet. 2, 19.

7. λίθον — γωνίας. A quota-
 tion from Psalm cxviii. 22.

Ibid. λίθος — σκανδάλον. In
 allusion to Isaiah viii. 14. καὶ
 οὐχ ὡς λίθον προσκόμῃ συναν-
 τήσεσθε, οὐδὲ ὡς πέτρας πτάματι.

8. οἱ προσκόπτουσι, sc. οἱ ἀ-
 πειθοῦντες in ver. 7.

Ibid. εἰς ὃ, sc. τὸ προσκόπτειν.
 They who disbelieve the gospel
 must stumble and fall.

9. All these were titles of

the Jewish nation, which
 are applied to Christians.
 pare Is. xliiii. 21. λαὸς
 περιποιεσάμενος, τὰς ἀρετὰς
 γέισθαι. For λαὸς εἰς πᾶν
 see Tit. ii. 14.

12. ἡμέρα ἐπισκοπῆς
 the day when God visits
 vengeance, (Is. x. 3. Jer. x.
 or the day of inquiry being
 tuted by the heathen. See
 at Luke xix. 44.

ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας
 7 τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. ^ῃπάντας ^ῃτιμμή- ^b Matt. 22,
 σατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν Θεὸν φοβεῖσθε, ^{21. Rom.}
 τὸν βασιλέα τιμᾶτε. ^{12, 10.}
 8 ^cΟἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς ^c Eph. 6, 5.
 δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ ^{Col. 3, 22.}
 καὶ τοῖς σκολιοῖς. ^dΤοῦτο γὰρ χάρις, εἰ διὰ συνείδη- ^d Tim. 6, 1.
 σιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. ^eποιοῦν ^d Matt. 5,
 γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομεν- ^{10.}
 εῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομε- ^e 3, 14; 4,
 νεῖτε, τοῦτο χάρις παρὰ Θεῷ. ^fΕἰς τοῦτο γὰρ ἐκλή- ^f 3, 17.
 θητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπο- ^{Matt. 16,}
 λιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἰχ- ^{24. 1 Thess.}
 νεσω αὐτοῦ. ^gὅς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη ^g 3, 3. Phi-
 δόλος ἐν τῷ στόματι αὐτοῦ. ^hὅς λοιδορούμενος οὐκ ^{lipp. 2, 5.}
 ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ ^h Matt. 27,
 κρίνοντι δικαίως. ⁱὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνή- ⁱ Esa. 53, 4,
 νεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ^{5. Matt. 8,}
 ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν. ^jοὐ ^j 17. Rom. 6,
 γὰρ μῶλωπι αὐτοῦ ἰάθητε. ^kἦτε γὰρ ὡς πρόβατα πλα- ^k Esa. 53,
 λώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ^{6. Ezech.}
 πίσκοπον τῶν ψυχῶν ὑμῶν. ^l34, 6, 23;
 37, 24. Luc.
 15, 4. Joh.
 10, 11. Heb.
 13, 20.

18. We may supply ὑποτά-
 ητε from ver. 13.

19. χάρις. See ver. 20. It
 means, conduct which is pleasing
 and deserving of a reward.

23. παρεδίδου. Resigned him-
 self and his cause. Pyle. Wolf
 so understands τὴν κρίσιν.

24. ἀνήνεγκεν. Christ had no
 ns of his own, but died be-
 cause the sins of man had
 ought death into the world.

He therefore took the conse-
 quence of our sins upon himself,
 and atoned for it upon the
 cross.

Ibid. ἵνα—ζήσωμεν. That hav-
 ing been subject to death in conse-
 quence of our own sins, we might be
 restored to life by the righteous-
 ness of Christ. See Rom. vi. 2.
 Αὐτοῦ after μῶλωπι is perhaps
 an interpolation.

τουναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλή-
 ϑητε, ἵνα εὐλογίαν κληρονομήσητε. ^{Psal. 34, 13, &c.} Ὁ γὰρ θέλων
 ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, πανσάτω ^{Jac. 1, 26.}
 τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ
 μὴ λαλῆσαι δόλον. ^{Ps. 37, 27.} ἔκκλινάτω ἀπὸ κακοῦ, καὶ ποι-
 ῆσάτω ἀγαθόν· ^{Esa. 1, 16.} ζητησάτω εἰρήνην καὶ διωξάτω αὐ-
 τὴν. ^{Joh. 11.} ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅτα
 αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ
 ποιοῦντας κακά. Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ
 ἀγαθοῦ μιμηταὶ γένησθε; ^{a 2, 20: 4, 14. Esa. 8, 12, 13. Jer. 1, 8. Matt. 5, 10: 10, 28.} ἀλλ' εἰ καὶ πάσχετε διὰ
 δικαιοσύνην, μακάριοι. Τὸν δὲ φόβον αὐτῶν μὴ φο-
 βηθῆτε, μηδὲ ταραχθῆτε. Κύριον δὲ τὸν Θεὸν ἀγιά-
 σατέ ἐν ταῖς καρδίαις ὑμῶν.

Ἔτοιμοι δὲ αἰὲν πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι
 ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραύτητος
 καὶ φόβου· ἵστανται ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ ^{τ 2, 12, 15,}
 καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, κατασυχνῶσιν οἱ ^{19. Titus} 2, 8.
 ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστρο-
 φήν. Κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλει τὸ θέ-

Ibid. *eis touto* does not refer to what follows, viz. *ἵνα εὐλ. ἁπορ.* but to what goes before; *we were called to this state of suffering and persecution, that ye may inherit a blessing*, ii. 21.

10. In Psalm xxxiv. 13. the
XX read, τίς ἐστὶν ἄνθρωπος ὁ
ἐλθὼν ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν
γαθὰς;

13. *μυμηταί*. Probably *ζηλω-*
14.

14. In Isaiah viii. 12, 13. the XX read *τὸν δὲ φόβον αὐτοῦ οὐ ἡ φοβηθήτε, οὐδὲ μὴ παραχθήτε· ὅτι ὁ κύριος ὁ θεὸς αὐτὸν ἀγάσαστε*. It may mean, *Do not have the fears*

which the wicked have ; or, do not be afraid of what they do to terrify you.

15. ၎်း၎်း၎်း. To sanctify the Lord God, is to shew by our thoughts, words, and actions, that we are impressed with a sense of His holiness. See Matt. vi. 9. Most MSS. read Κύριον διὰ τὸν Χριστόν.

Ibid. φάσιν. This perhaps is said with reference to a public examination made before a magistrate. Such a person was to be treated with respect. Many MSS. insert ἀλλὰ after ἀντίδος.

^a Rom. 1, 4: λημμα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιούντας· ¹ ὅτι καὶ 5, 6. ² Cor. 13, 4. Heb. Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ἰσχύει, 9, 15, 28.

ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεῖς.

^a 4, 6. μὲν σαρκί, ζωοποιηθεῖς δὲ τῷ πνεύματι· ^a ἐν ᾧ καὶ Eph. 2, 17.

^b Gen. 6, 3, τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξεν, ^b ἀπε-

5, 14: 7, 7. θήσασι ποτὲ, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακ-

² Pet. 2, 5. θυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ.

ἣν ὀλίγοι, τουτέστιν ὀκτὼ, ψυχὰι διεσώθησαν διὰ τοῦ

^c Eph. 5, 26. τοῦ· ^c ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

18. περὶ ἁμαρτιῶν. In consequence of the sins of others.

Ibid. θανατωθεῖς. Having suffered death in consequence of his human nature, and being restored to life by his divine nature. For πνεύματι in this sense, see Rom. i. 4. 1 Tim. iii. 16. Heb. ix. 14. Most MSS. omit the article τῷ.

19. ἐν ᾧ is taken to refer to πνεύματι, as meaning that Christ inspired Noah to be a preacher of righteousness. But if τῷ πνεύματι means Christ's divine nature, this cannot be the interpretation of ἐν ᾧ. It may refer to the whole argument, which turns upon the goodness of Christ in suffering for other persons; in which same character he also went and preached &c. See iv. 4.

Ibid. τοῖς ἐν φυλακῇ πν. Nearly all the Fathers understood this of Christ descending into hell, and preaching to the departed spirits. The other most probable interpretation is, that Christ preached by Noah (who is called a preacher of righteousness, 2 Pet. ii. 5.) to the persons who were destroyed by the flood, who at the time of

this Epistle being written in the place of departed spirits. In which character he also went and preached to those persons who are now confined spirits, who then were disobedient.

20. ἅπαξ ἐξεδέχετο. The reading is ἀπεδέχετο. It seems to have given these persons an hundred and thirty years to repent and prepare for the preaching of Noah vi. 3.

Ibid. εἰς ἣν — διὰ τῆς ὁποίας which a few souls entered, which were carried safe through the water.

21. ᾧ. To which (the) the saving of these persons. He was led to the occasion of the flood by the goodness of Christ, his anxiety for sinners, exemplified by his having to work upon the antediluvians by the preaching of Noah. S. Peter having said, that eight persons were saved by listening to this preaching of Christ, and committing themselves to the water, he has occasion to observe, that baptism will save us.

σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ^d ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς ^{d Ps. Eph. 1, 20. Col. 3, 1.} οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἔξουσιῶν καὶ δυνάμεων.

† Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ^{e Rom. 6, 8.} ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι ὁ παθὼν ἐν ^{f Rom. 14, 7. 2 Cor. 5, 15. Gal. 2, 20. 1 Thess. 5, 10.} σαρκὶ πέπαιται ἁμαρτίας· ^{g Eph. 4, 17.} εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ^{h Act. 10, 42. 1 Cor. 15, 51, 52. 1 3, 19. Joh. 5, 25.} ἄρκετὸς γὰρ ἡμῖν ὁ παρελθὺς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· οἱ ἀποδώσουσι λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. ⁱ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐήγγε-

listen to the preaching of Christ, and keep our consciences clear, as Noah and his family.

21. ἐπερώτημα signifies either question or an answer. Some think there is allusion to the answers given at baptism: but may mean, that baptism saves person, i. e. puts him in the way of salvation, if his conscience is clear before God.

CHAP. IV.

1. σαρκί. In his human nature, or in consequence of the *σ* passed upon human nature. Ibid. τὴν αὐτὴν ἐν. ὅπ. Arm ourselves with this consideration: i. e. let this idea of Christ dying for us serve as our defence against the lusts

of the flesh.

-Ibid. ὁ παθὼν ἐν σαρκί. He that suffers the penalty annexed to human nature, viz. death.

3. τοῦ βίου is perhaps an interpolation.

4. ἐν ᾧ. Wherefore, i. e. because you have left off such practices. See iii. 19.

6. εἰς τοῦτο. With reference to this general account, which all will have to give.

Ibid. νεκροῖς. Some understand the descent of Christ into hell, as in iii. 19. Others refer it to those who were dead in trespasses and sins. But νεκροῖς is probably the same with νεκροῦς in ver. 5; and it may mean, *It was on this principle*

λίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶ-
δὲ κατὰ Θεὸν πνεύματι.

^k 5, 8. ^k Πάντων δὲ τὸ τέλος ἤγγικε. σφραγισθε·
Matt. 26, καὶ νήψατε εἰς τὰς προσευχάς· ^l πρὸ πάντων δὲ τῶν
41. Luc. 21, 34, &c.
^l Prov. 10, εἰς ἑαυτοὺς ἀγάπην ἔκτενῇ ἔχοντες, ὅτι ἡ ἀγάπη
12. Jac. 5, λύφει πλήθος ἁμαρτιῶν· ^m φιλόξενοι εἰς ἀλλήλους
20.
^m Rom. 12, ἀνευ γογγυσμῶν· ⁿ ἕκαστος καθὼς ἔλαβε χάρι-
13. Philipp. 2, 14.
ⁿ Matt. 25, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλὸὶ οἰκοδομοῦ-
14. Luc. 12, ποικίλης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια Θεοῦ·
42. Rom. 12, 6.
εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός·
1 Cor. 4, 1, ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ,
2: 12, 4. Eph. 4, 11.
ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.

^p 1, 7. ^p Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει·
Esa. 48, 10.
^r Cor. 3, 13. πειρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβα-
^q 2 Cor. 4, 2ος· ^q ἀλλὰ καθὸ κοινωνοῦτε τοῖς τοῦ Χριστοῦ πα-
10. Philipp. 3, 10.
μασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς ἐ-
2 Tim. 2, 10. αὐτοῦ χαρῇτε ἀγαλλιούμενοι. ^r Εἰ ὀνειδίζεσθε ἐν
r 2, 20: 3, 14. Matt. 5, 10, 11.
ματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τῆς
Θεοῦ Πνεύμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αἰ-

of a general judgment, that the Christians who are already dead had the gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.

7. This is considered to refer to the end of the Jewish polity. It may mean, that the Christian dispensation is the last, and this was not completely established, till the Jews had ceased to be a peculiar

people.

8. ἡ ἀγάπη. This agrees with the Hebrew for all sins is here put in the plural. The LXX. πάντας δὲ τοὺς μὴ φιλῶντας καλῶνται φίλια. It perhaps means the exercise of charity towards many sins from being forgiven. See James v. 20. MSS. read καλῶνται.

11. εἴ τις. Each person remember, that he is under the immediate influence of the Holy Spirit.

14. There is perhaps

βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἄλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξάζεται δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.

ἵ' ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς πού φανείται; Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιωτῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.

ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μηδὲ ἰσχυροκερδῶς, ἀλλὰ προθύμως· μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ

ο Isaiiah xi. 2. καὶ ἀναπαύεται ἐπ' ὑπὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα οφίας, κ. τ. λ.

Ibid. βλασφημεῖται, sc. τὸ δοῦν Χριστοῦ.

15. ἄλλοτριοεπίσκοπος. *A person who meddles in other persons' affairs.* The Jews were accused of doing this.

16. μέρι. See 2 Cor. iii. 10. at the reading is perhaps ὁμόγε.

17. οἴκου τοῦ Θεοῦ. This title belonged formerly to the Jews, it afterwards to all Christians, whether Jews or Gentiles. S. Peter alludes to the approaching persecution of the Christians.

Ibid. εἰ δὲ πρῶτον, sc. ἄρχεται. 9. *If God suffers Christians to be persecuted now, what will He do to those who do not believe in Christ?*

19. ὡς is perhaps an interpolation.

CHAP. V.

1. ὁ καὶ τῆς μελλούσης. This may allude to S. Peter having been present at the transfiguration. He then was admitted to see an earnest of the state of glory in which the righteous will be hereafter. Compare 2 Pet. i. 16—18.

3. τῶν κλήρων. *The persons or offices committed to you.* See Acts i. 25.

τυρῶν ταύτην εἶναι ἀληθῇ χάριν τοῦ Θεοῦ, εἰς ἣν
 13 ἐσθήκατε. ^κ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνε- ^κ Act. 12,
 14 κλεκτὴ, καὶ Μάρκος ὁ υἱὸς μου. ἁσπάσασθε ἀλλή- ^{12, 25.}
 λους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν ^{1 Rom. 16,}
 Χριστῷ Ἰησοῦ. ἀμήν. ^{16. 1 Cor.}
^{16, 20.}
^{2 Cor. 13,}
^{12. 1 Thess.}
^{5, 26.}

13. ἡ ἐν Β. συνεκλεκτή. We
 are probably to understand ἐκ-
 κλησία, *all the Christians in Ba-
 bylon, whether Jews or Gentiles.*
 By *Babylon*, most of the an-
 cients understood Rome, and
 so Valesius, Mill, &c.: it has
 this meaning in Rev. xvii. 5.
 xviii. 2. Lightfoot and Beau-
 sobre contended for Babylon
 in Assyria, though others say
 that it was deserted at this
 time. Pearson conjectured a

city of that name in Egypt:
 so Wall, Vitranga, Wolf.

Ibid. Μάρκος. If this was
 Mark the evangelist, he died
 A. D. 62, having been the first
 bishop of Alexandria. Euseb.
H. E. II. 24. He is said to
 have been the companion of
 S. Peter, perhaps converted by
 him (ὁ υἱὸς μου) and to have
 written his Gospel in Rome,
 whither he had accompanied
 S. Peter.

SECOND EPISTLE OF S. PETER

Eusebius informs us, that the genuineness of this Epistle has been controverted; but it was quoted by some early writers, and in the fourth century was universally received. Nothing is known as to the persons to whom it is addressed, or the place from whence it was written; but it was composed long before the writer's death, i. 14. Some parts of it resemble the Epistle of S. Jude.

ΠΕΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

1 ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ
Χριστοῦ, τοῖς ἰσότημον ἡμῶν λαχοῦσι πίστιν ἐν δι-
καιουσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χρισ-
2 τοῦ ἡμῶν χάρις καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει ^a Joh. 17,
τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν ὡς πάντα ³ Rom. 1,
ἡμῶν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐ- ⁷ Jud. 2.
σέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέ-
σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, ^b δι' ὧν τὰ μέ- ^b Heb. 12,
γιστα ἡμῶν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ ¹⁰ 1 Joh. 3,
τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες

CHAP. I.

1. ἰσότημον ἡμῶν. If ἡμῶν means *with us Jesus*, it would rather shew that this Epistle was addressed to Gentiles; but if it means *with us apostles*, this inference could not be drawn.

1b. τοῦ Θεοῦ—Χριστοῦ. These words might be translated, *Of our God and Saviour Jesus Christ*, as in ver. 11, and iii. 18, we should translate, *Of our Lord and Saviour Jesus Christ*: and 2 ii. 20, *Of the Lord and Saviour Jesus Christ*. See Titus . 13.

3. ἀρετῆς is said to signify *merit* by Bos, Alberti. Some under δόξης καὶ ἀρετῆς, *glorious merit*, and Krebsius *per glo-*

riam benignitatem. Plutarch writes, πῶς οὐ παρίσταται δεῦδον εἶναι τὸ τῆς ἰδίας δόξης καὶ ἀρετῆς ἀφιδεῖν κ. τ. λ. *de Vit. pudor*. p. 535.

4. δι' ὧν, sc. δόξης καὶ ἀρετῆς: it means, *by which goodness is calling us*.

Ibid. θείας κοινωνοὶ φύσεως. This alludes to the converts receiving the Holy Ghost, and proves the divine nature of the Holy Ghost.

Ibid. ἀποφυγόντες. This probably alludes to baptism, when the converts were freed from the corruption of sin: it was then that they became partakers of the Holy Ghost. See ver. 9. ii. 18, 20.

τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ ἀπὸ τούτου
 δὲ, σπουδῇ πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσεται
 ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ π.
 γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐν-
 κρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσε-
 βειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ
 φιλαδελφίᾳ τὴν ἀγάπην. ὅτι ταῦτα γὰρ ὑμῖν ὑπάρχουσιν
 καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρπους καρπώ-
 σιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπι-
 γινωσκίν. ὅτι γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ καὶ
 ἀπαίσων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν π.
 αὐτοῦ ἁμαρτιῶν. Διὸ μᾶλλον, ἀδελφοί, σπουδάζετε
 βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῶντες
 ταῦτα γὰρ ποιῶντες οὐ μὴ πταισῆτέ ποτε. ὅτι
 γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος
 τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σω-
 τῆς Ἰησοῦ Χριστοῦ.

p Titus 3,
14.

q Esa. 59,
10. Soph. 1,
17. 1 Joh.
2, 9, 11.
r 1 Joh. 3,
19.

5. καὶ αὐτὸ τοῦτο. *And for this very reason*, i. e. in consequence of the high privileges which you obtained at your conversion.

7. It will be observed, that there is a difference between φιλαδελφία and ἀγάπη. By the former, Christians loved one another; by the latter, they loved all mankind.

8. ἐπίγνωσις is the knowledge of Christ which a Christian had at his conversion. He said in ver. 3. that this knowledge confers many privileges; he now shews how a Christian may make this knowledge bring forth fruit. Ἀκάρπους εἰς τὴν ἐπίγνωσιν is, *unfruitful under the*

knowledge.

9. ταῦτα. The things mentioned in ver. 5, 6, 7.

Ibid. τυφλὸς is a person who cannot see, μυωπάων is a person who closes his eyes.

Ibid. καθαρισμοῦ. This is allusion to baptism. Such a person gets that at baptism he is cleansed from the guilt of past sins. See ver. 4.

10. This shews, that ἐκλογὴ meant the thing, viz. admission into the Christian covenant; but whether this election is dependent upon our own choice.

11. Since *the kingdom* here means the state of the church here on earth, & *eternity*

12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνήσκειν περὶ
 τούτων, καίπερ εἰδότες, καὶ ἐστηριγμένους ἐν τῇ παρ-
 3 ούσῃ ἀληθείᾳ. ¹δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν ^{3, 1.}
 τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·
 4 ¹εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός ^{t Joh. 21,}
 μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδή- ^{18, 19.}
 5 λωσέ μοι. σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς
 μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
 5 "Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ^{a Matt. 17,}
 ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ- ^{1. Joh. 1,}
 τοῦ δυνάμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες ^{14. 1 Cor. 2,}
 τῆς ἐκείνου μεγαλειότητος. ^{13, 4, 13: 4,} ^{20. 1 Joh. 1,}
^{12: 4, 14.} ^{x Matt. 3,} λαβὼν γὰρ παρὰ Θεοῦ
 πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοι- ^{17: 17, 5.}
 ᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, "Οὗτός ἐστιν ὁ
 " υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα." Καὶ
 ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχ-
 θείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. ^{7 Ps. 119,}
 Ἐχομεν βεβαιότερον τὸν προφητικὸν λόγον, ^{105. 2 Cor.} ᾧ καλῶς ^{4, 6.}
 τοιεῖτε προσέχοντες, ὥς λύχνῳ φαίνονται ἐν ἀύχμηρῳ

8. τοῦ Κυρίου does not mean
 the entrance into heaven, but the
 admission of Christians into the
 gospel covenant: and St. Peter
 says, for thus your admission
 to the gospel will be followed
 by abundant supplies of gifts and
 graces.

12. Many MSS. read Δὲ
 ἀλλήσω δὲ ὑμᾶς.

Ibid. τῇ παρουσίᾳ ἀληθείᾳ. The
 new doctrine, which is now
 preached, in opposition to the
 old doctrines which were
 about to appear. See ii. 1.

16. παρουσίαν might mean

the presence of Christ on earth
 at his first coming, of which
 St. Peter was a witness: but it
 is more probable, that he is
 here urging the certainty of
 Christ's second coming: and
 he appeals to the transfigura-
 tion, as an earnest of Christ's
 future glory.

19. He is still urging the
 certainty of Christ's second
 coming. We have also the de-
 claration of prophecy upon this
 point, which is more certain than
 any thing else.

τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατε-
 λῇ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γνωσκουσιν
 ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως ἔχει·
 νεται. *οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ το-
 φητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλά-
 σαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

^a 2 Tim. 3, 16. 1 Pet. 1, 11. ^b ΕΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῇ Ἀ-
 1. Matt. 24, 11. Act. 20, 29. 1 Tim. 4, 1. 2 Tim. 3, 1. 5. Jud. 4, 18. ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδασκαλοὶ, οἵτινες π-
 εισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσι-
 αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαυτοῖς
 χυρὴν ἀπώλειαν· καὶ πολλοὶ ἐξακολουθήσουσι
 τῶν ταῖς ἀπωλείας, δι' οὓς ἡ ὁδὸς τῆς ἀλη-
 θείας βλασφημηθήσεται· *καὶ ἐν πλεονεξίᾳ πλαστοῖς
 γοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἐκπα-
 λῆται.

19. *ἕως οὗ ἡμέρα. Until the day itself, which is the subject of prophecy, appear.*

20. *ἰδίας ἐπιλύσεως. Some explain this to mean, no prophecy is its own interpreter, others, no prophecy is to be interpreted by itself, but to be taken in connexion with others. But what follows in ver. 21. seems to shew it to mean, No prophecy proceeds from the prophet's own fancy: and this is confirmed by Philo Judæus, προφήτης γὰρ ἰδίων μὲν οὐδὲν ἀποφθέγγεται, ἀλλ' ὅτι δὲ πάντα ὑπακούοντος ἐτέρου. Vol. I. p. 510.*

21. *οἱ ἅγιοι. Some MSS. substitute ἀπό.*

CHAP. II.

1. *ψευδοδιδασκαλοὶ. These were most probably the Gnostics, who began to draw away Christians from the church at the end of the first century.*

Ibid. τὸν ἀγοράσιον. doctrine of the atonement denied by the Gnostics held that Christ did not upon the cross.

2. *ἀπωλείας. The truth is ἀσελγείας.*

Ibid. βλασφημηθήσεται. known that many calumnies were spread against the Christians from their being confounded with the Gnostics.

3. *ἐμπορεύσονται. Fr. tam inter vos exercetur turam. Valcken. ad 1 Cor. 14. The Gnostics are here accused of making a trade of spreading their opinions.*

Ibid. ἔκπαλῃ. As long ago. See Jude. means, that there are instances in old times shew that such persons were to be punished.

4 ἄργει, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. ^d Εἰ γὰρ ὁ ⁴ Job. 4, 18,
 Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ¹ Job. 8, 44.
 σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τε- ¹ Job. 3, 8.
 5 τηρημένους· ^e καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ¹ Jud. 6.
 ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσ- ¹ Apoc. 20, 2.
 6 μὸν κόσμῳ ἀσεβῶν ἐπάξας· ^f καὶ πόλεις Σοδόμων ¹ Gen. 19,
 καὶ Γομορράς τεφρώσας καταστροφῇ κατέκρινεν, ^{24.} Deut.
 7 ὑποδειγμα μελλόντων ἀσεβεῖν τεθεικώς· καὶ δίκαιον ¹ 29, 23. Esa.
 Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ- ^{13,} 19. Jer.
 8 γείᾳ ἀναστροφῆς ἐρρύσατο· βλέμματι γὰρ καὶ ἀκοῇ· ¹ 50, 40.
 ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ¹ Ezech. 16,
 9 ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· ¹ 49. Amos
 οἶδε Κύριος ¹ 4, 11. Jud.
 εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ¹ 1 Cor. 10,
 ἡμέραν κρίσεως κολαζομένους τηρεῖν· ¹ 13.
 τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μασμοῦ πορευομέ- ¹ k Jud. 4, 7,
 νους, καὶ κυριότητος καταφρονούντας. Τολμηταὶ ¹ 8, 10, 16.

4. El γάρ. This sentence is concluded in ver. 9. All these are instances, that κρίμα ἔκπαλαι οὐκ ἄργει.

Ibid. ἀμαρτησάντων. The sin and fall of the angels is alluded to in Jude 6. John viii. 1-4. 1 John iii. 8. and perhaps 11 1 Tim. iii. 6.

Ibid. σειραῖς. This seems to have been a Jewish notion. Postquam (filii Dei) filios genuerunt, sumsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreis, quæ usque ad medium abyssi magnæ pertingunt." ¹ Ohar Genes. fol. 45. col. 178.

Ibid. ταρταρώσας seems to be term borrowed from heathen writers.

5. ὄγδοον is a classical ex-

pression for *one of eight*, and means that seven other persons were preserved. Some have coupled it with κήρυκα, as if Noah had been an eighth preacher in succession from Enos: but the former is preferable.

6. καταστροφή κατέκρινεν. Executed sentence upon them by destroying them.

9. If God in these instances punished the guilty and preserved the innocent, we may be sure that *He knows how always to save &c.*

10. These impurities were practised by some of the Gnostics.

Ib. κυριότητος καταφρονούντας. This is perhaps an allusion to the instance last quoted, of the men of Sodom disregarding the

- 1 Jud. 9. αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες ὅτι
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φόβου
m Jud. 10. κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. ὅτι
δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλυσιν καὶ
φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθόρᾳ
n Jud. 12. αὐτῶν καταφθαρήσονται, ὡς κομούμενοι μισθὸν ἀδικίας.
Ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ
μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνε-
χούμενοι ὑμῶν, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλ-
καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς
τηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔ-
o Num. 22, 7, 21. Jud. 11. τες, κατάρas τέκνα, ὡς καταλιπόντες τὴν εὐθείαν
ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλ-
ατάρ.

angels who came to Lot. With similar impiety the Gnostics held many absurd and blasphemous notions concerning spiritual beings.

10. δόξας may mean *beings who are in a state of glory*.

11. The impiety of the Gnostics in speaking blasphemously of spiritual beings is shewn by the fact, that even the good angels do not speak abusively of bad spirits. It appears from Jude 9, that S. Peter alludes to some Jewish tradition.

12. φυσικά. *Following their natural lusts*.

Ib. ἐν οἷς is not governed by βλασφημοῦντες, but by καταφθαρήσονται. *They shall be destroyed in the midst of their ignorant blasphemy*.

13. σπῖλοι καὶ μῶμοι. S. Jude calls them ἐν ταῖς ἀπάταις ὑμῶν σπιλάδες, so that it probably means, that these persons

brought disgrace upon the things of the Christians. They were Gnostics, who insisted on attending the Christian agapes or love-feasts, and tried to induce the Christians to do the same.

Ibid. ἀπάταις. Some read ἀγάπαις as in Jude 12. This is preferred by Vossius, Bos, Alberti, &c. But the authority is in favour of ἀπάταις, which implies the deception or pocrisy of these persons.

14. μοιχαλίδες. They are called so, because they attended the love-feasts, to seduce Christian women.

15. καταλιπόντες—ἀδικίας. This may be allusion to Balatár turning out of the world.

Ibid. Βαλατάρ. Balatár is mentioned in Jude 11. Rom. 16. and in the latter place the colaitans are intended (see note there.) S. Peter may allude to the same heresy.

16 τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἡγάπησεν, ἔλεγε· δὲ
 ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀν-
 θρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφή-
 7 του παραφρονίαν. Ὁὗτοί εἰσι πηγαὶ ἀνδρῶν, νεφέλαι ᾧ Jud. 12.
 ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζῶφος τοῦ σκότους
 8 εἰς αἰῶνα τετήρηται. Ὑπέρογκα γὰρ ματαιότητος ᾧ Jud. 16.
 φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίᾳ σαρκὸς ἀσελ-
 γείαις τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀνα-
 9 στρεφομένους, ἑλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐ- ᾧ Job. 8, 34.
 τοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὃ γάρ τις ἡττήται, Rom. 6, 16.
 10 τούτῳ καὶ δεδούλωται. Ἐἰ γὰρ ἀποφυγόντες τὰ μιάσ- Gal. 5, 13.
 ματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σω- 1 Pet. 2, 16.
 τήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες Jud. 4.
 11 ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώ- Matt. 12,
 των. Ἐκρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν Luc. 12,
 12 ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς 47, 48.
 παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. Ὡς συμβέβηκε δὲ Prov. 26,
 αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Ἐκὺν ἐπιστρέψας 11.

Ibid. Βοσὸρ. In Numb. xxii. 5. the LXX write Βεὼρ. In the Hebrew בָּעוֹר

Ibid. μισθόν. These rewards are mentioned Numb. xxii. 7, 8. but Philo Judæus speaks of them more at length, and says that Balaam was δολοφρονῶν ὡς ἡδη προσηυμένους, καὶ ταῖς μελαινάσαις ἐλπίσι. Vol. II. p. 123.

17. Specious and deceiving, like wells which contain no water, or clouds which pass off without rain. These are great disappointments in eastern countries. The best MSS. read καὶ ὁμίχλαι for νεφέλαι.

18. ὄντως. Many MSS. read

ὀλίγως.

Ibid. ἀποφυγόντας. Those who had once really separated themselves from seducing companions.

20. ἀποφυγόντες. The allusion is to Christians being freed from the guilt of sin at baptism, when they became acquainted with Jesus Christ. See i. 4.

Ibid. χείρονα. Their state is worse, because remission of sins was open to them before at baptism; but this remission cannot be held out to them a second time.

21. ἐπιστρέψαι. Probably ὑποστρέψαι.

22. The first of these two

‘ ἐπὶ τὸ ἴδιον ἐξέραμα’ καὶ, ὡς λουσαμένη, εἰς κλισμα βορβόρου.

ΤΑΥΤΗΝ ἤδη, ἀγαπητοὶ, δευτέραν ὑμῶν χάρις ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τῆς εἰλικρινῆ διάνοιαν, μνησθῆναι τῶν προειρημένων ὑμῶν μάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος

7 1 Tim. 4, 7 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ’ ἐσθ
1. 2 Tim. 3,
1. Jud. 18. του τῶν ἡμερῶν ἐμπαίχται, κατὰ τὰς ἰδίας αὐτῶν

2 Esa. 5, 19. θυμίας πορευόμενοι 2 καὶ λέγοντες, “Ποῦ ἐστὶ
Jer. 17, 15.
Ezech. 12, 22. “ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἧς χάρις

“πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ’

a Gen. 1, 6, “χῆς κτίσεως.” *Λανθάνει γὰρ αὐτοὺς τοῦτο θε
9. Psal. 24,
2: 33, 6: τας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος
136, 6.

sayings is nearly taken from Prov. xxvi. 11.

CHAP. III.

1. ἐν αἷς. In both of which Epistles.

Ibid. εἰλ. διάν. Plato has the same expression, εἰλικρινεῖ τῇ διανοίᾳ χρώμενος. Phædon. p. 66. A.

2. τοῦ Κυρίου καὶ σωτῆρος is connected with ἀποστόλων, as in Jude 17. The apostles often made the Gnostic corruptions the subject of their discourses, 2 Thess. ii. 5. Jude 17. The best MSS. read ἀποστόλων ὑμῶν.

3. ἐπ’ ἐσχ. τῶν ἡμερῶν. See Heb. i. 1. The words ἐν ἐμπαιγμονῇ are to be inserted before ἐμπαίχται.

4. παρουσίας. We know from 2 Thess. ii. 1. that the apostles were misunderstood in what they said concerning the second coming of Christ: they were sup-

posed to say, that the Lord was coming to an end shortly. These mockers said that there was no reason to believe this, for the world continued the same without change from the beginning. 5. τοῦτο θέλοντας. Want to be as they say, i. e. that there may never be an end of the world, nor a judgment.

Ibid. ἐξ ὕδατος καὶ ἐκ τοῦ πνεύματος. The earth rose from out of the waters, Gen. i. 9. and was an element in the creation of earth. S. Peter says that these mockers forgot the beginning of the creation and the word of God created the heavens, and caused the earth to appear out of the waters, but the earth was afterwards destroyed, when the great deep was

6 δι' ὕδατος συνεστῶσα, τῇ τοῦ Θεοῦ λόγῳ, ^b δι' ὧν ὁ ^b Gen. 7, 10, 21.
 7 τότε κόσμος ὑδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν ^c Psal. 102, 26. Esa. 51, 1, 8.
 οὐρανοὶ καὶ ἡ γῆ τῇ αὐτοῦ λόγῳ τεθησαυρισμένοι
 εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπω-
 8 λείας τῶν ἀσεβῶν ἀνθρώπων. ^d * Ἐν δὲ τοῦτο μὴ ^d Ps. 90, 4.
 λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυ-
 9 ρίῳ ὥς χίλια ἔτη, καὶ χίλια ἔτη ὥς ἡμέρα μία. * οὐ ^e Ezech. 18, 23, 33; 33, 11. Hab. 2, 3. Rom. 2, 4. 1 Tim. 2, 4. Heb. 10, 37.
 βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὥς τινὲς βραδυ-
 τήτα ἡγουῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βου-
 λόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν
 10 χωρῆσαι. ^f * Ἦξει δὲ ἡ ἡμέρα Κυρίου ὥς κλέπτῃς ἐν ^f Esa. 51, 6. Matt. 24, 35, 43, 44. 1 Thess. 5, 2. Apoc. 3, 3; 16, 15.
 νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοι-
 χεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν
 αὐτῇ ἔργα κατακαίσεται. Τούτων οὖν πάντων λυο-
 μένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀνα-
 11 στροφαῖς καὶ εὐσεβείαις; ^g προσδοκῶντας καὶ σπεύ- ^g Psal. 50, 3. 2 Thess. 1, 8.
 δοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν
 οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυ-
 σούμενα τήκεται. ^h Καινοὺς δὲ οὐρανοὺς καὶ γῆν και- ^h Esa. 65, 17; 66, 22. Apoc. 21, 1.

10, and the windows of heaven
 were opened. Gen. vii. 11.

6. δι' ὧν means by the water
 from the heavens and the earth.

7. Wolfius shews that both
 Jews and heathen expected the
 world to be destroyed by fire.

8. This shews that the apo-
 stles did not expect the speedy
 end of the world.

9. ἐπαγγελίας. See ver. 4. It
 means the declarations of scrip-
 ture concerning the second
 coming of Christ.

10. ἐν νυκτὶ is perhaps an in-
 terpolation.

Ibid. στοιχεῖα perhaps mean
 the heavenly bodies.

11. λυομένων. Dissoluble, or
 in a state of dissolution.

12. σπεύδοντας. If Christ de-
 lays his second coming, that
 men may have time to repent,
 his coming will be hastened, if
 men need no repentance. See
 Acts iii. 19.

13. Καινοὺς. This need not
 signify, that there will be an-
 other heaven and earth, similar
 to the present, but a different
 state of things.

νὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκώμεν, ἐν ᾧ

¹ 1 Cor. 1, 8. δικαιοσύνη κατοικεῖ. ¹ διὸ, ἀγαπητοὶ, ταῦτα προσδο-

Philipp. 1,

¹⁰. 1 Thess. κῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ ἐ-

³, 13: 5, 23.

^k Rom. 2, 4. ρεθῆναι ἐν εἰρήνῃ, ^k καὶ τὴν τοῦ Κυρίου ἡμῶν μακρ-

θυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπῶ-

ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθείσαν ε-

¹ Rom. 8,

¹⁹. 1 Cor.

¹⁵, 24.

¹ Thess. 4,

¹⁵.

φίαν ἔγραψεν ὑμῖν, ¹ ὥς καὶ ἐν πάσαις ταῖς ἐπισ-

λαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐ-

δυσυνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι σαρ-

βλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἡ-

^m Marc. 13, αὐτῶν ἀπώλειαν. ^m Ὑμεῖς οὖν, ἀγαπητοὶ, προφυλά-

²³.

σκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων π-

συναπαχθέντες ἐκπέσῃτε τοῦ ἰδίου στηριγμοῦ· ἀλλ'

νετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν

σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν

εἰς ἡμέραν αἰῶνος. ἀμήν.

¹⁵. μακροθυμίαν. This delay in Christ's coming.

¹⁶. ὥς καί. This seems to shew, that by καθὼς — ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. Concerning Christ's second coming.

Ibid. ἐν οἷς. In which subject. There is perhaps better author-

ity for reading ἐν αἷς.

Ibid. ἀπώλειαν. They proposed S. Paul to say, the world was coming shortly to an end: and because it did not do so, they pretended that preaching was false, and continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus : but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem : but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9.) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out unscathed. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva ; and after that he may have written this Epistle from Ephesus. Austin and others speak of it as addressed to the Parthians : but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans : and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom ; and they denied that *Jesus Christ had come in the flesh*. See iv. 2. The Cerinthians did not believe this : but they held that Jesus and Christ were two different persons ; that Jesus was born of human parents, and that Christ descended upon him at baptism ; i. e. they did not believe that *Jesus* was Christ, (i. e.) or the Son of God. (v. 5.)

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a Luc. 24, 39. Job. 1, 14: 20, 27. 2 Pet. 1, 16. b Job. 1, 1, 2. Rom. 16, 26. Col. 1, 26. 2 Tim. 1, 10. Tit. 1, 2. c Joh. 17, 21. 1 Cor. 1, 9.

Ο ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν, ὁφθαλμοῖς ἡμῶν, ὁ ἐβαστάμεθα, καὶ αἱ χεῖρες ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς. (ὁ καὶ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.) ὁ ἐωράκαμεν, ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς νίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ τῆς

1. *ἀρ ἀρχῆς*. The Gnostics believed Christ to have been an emanation from God, and therefore to have had a beginning. S. John may have intended to refute this notion, as in his Gospel, (*ἐν ἀρχῇ*), by saying that Christ was *from the beginning*, i. e. from all eternity. Or it may mean, that Jesus and Christ had been united *from the beginning*, i. e. from the birth of Jesus; and Christ did not descend upon Jesus at his baptism.

Ibid. ἀκηκόαμεν. S. John means to state, that he had been a personal hearer of Christ, and therefore must have known the true doctrine concerning him.

Ibid. *ἐθραυμένη* is a word than *ἐπακάμει*, & notes *fixed and constant*.

Ibid. ἐψηλάφησεν.
perhaps used to refute
tion of Jesus not hav-
stantial body.

Ibid. λόγου τῆς ζωῆς
is perhaps used here
i. e. for *the Son of*
λόγος τῆς ζωῆς may be
living Word; or the
which having life is
the cause of life to us

2. ἡ ζωὴ ἐφανερώθη.
of Christ being the
life was proved by
revelation.

3. μεθ ἡμῶν. *Eth*
Jews, or with us *et*
ii. 2.

μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
 Χριστοῦ· ⁴ καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ⁴ ² Job. 12.
 ὑμῶν ᾗ πεπληρωμένη· ⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ⁵ ⁶ Job. 1, 9;
 ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν· ὅτι <sup>8, 12; 9, 5;
 12, 35, 36.</sup>
 ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐ-
 δεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ,
 καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ
 ποιούμεν τὴν ἀλήθειαν· ¹ ἐὰν δὲ ἐν τῷ φωτὶ περιπα- ¹ Heb. 9, 14.
 τῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν ¹ Pet. 1, 19.
 μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ⁶ Ἐὰν ⁶ ⁷ 1 Reg. 8,
 εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, ^{46.} Job. 9,
 καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁷ ἐὰν ὁμολογῶμεν ^{2.} Prov. 20,
 τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ^{9.} Eccl. 7,
 ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ^{20.} Jac. 3,
 δικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
 οἰοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν
 μῖν.

¹ ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρ- ¹ Rom. 8,
 ττε, καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς ^{34.} 1 Tim.
^{2, 5.} Heb.
^{7, 24, 25;}
^{9, 24.}

4. He had told them in ver. 1, that they and all Christians ought have communion with Father and the Son: and now he says, *I am now writing to you, that the joy attending this communion may be fully possessed by you; viz. by your living in obedience to the gospel.* ii. 1.

5. ἐπαγγελία. And this communion with God is what we have promised by Christ, and announce to you how you may in it, for God is Light &c.

See the next verse.

8. Ἐὰν εἴπωμεν. The Gnostics said this. They boasted of being made perfect by knowledge, and denied that Christ had died at all.

9. δίκαιος. God is himself righteous; and it is God's righteousness by which we are justified. See Rom. iii. 21.

10. ψεύστην. Because God has declared the sinfulness of man, and the necessity of his sins being forgiven.

7 4, 10, 14. τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον ἰ καὶ αὐτὸν
 Joh. 4, 42.
 Rom. 3, 25. ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν
 2 Cor. 5, 18.
 Col. 1, 20. ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτόν. Ἐ

21, 6: 4, 20. τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 2 ὁ λέγων, Ἐγνώκα

τὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐ

a 4, 12, 13. καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 2 ὁ δ' αὖ τ
 Joh. 13, 35:
 14, 21, 23. αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη

Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐ

b Joh. 15, 4. ἐσμέν. b ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καὶ
 5. 1 Pet. 2,
 21. ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπα

c 3, 11. c ἀδελφοὶ, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλὰ
 2 Joh. 5.

τολὴν παλαιὰν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ

d Joh. 1, 9: λαὶά ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. d
 8, 12: 13,
 34: 15, 12. ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθὲς ἐν
 Rom. 13,
 12. 1 Thess. καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φ

5, 5, 8. ἀληθινὸν ἤδη φαίνει. e ὁ λέγων ἐν τῷ φωτὶ εἶνα
 e 3, 14. τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἔστω.

1 Cor. 13, 2. ἀρτι. f ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ

f Joh. 12,
 35. 2 Pet.
 1, 10.

CHAP. II.

3. γινώσκομεν. The Gnostics had their name from professing to know God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. The love which man has for God.

7. ἐντολήν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. 'As' ἀρχῆς at the end of the verse

is perhaps an interpolation.

8. πάλιν. In another of view this commandment be called new: Christ enforced it by precept and example in a manner never seen before.

Ibid. ὃ ἔστιν. I am writing you about a thing which and truly exists in him you, but not in other people for heathen darkness is expelled, and the gospel is this duty in its proper light.

9. φωρί. The Gnostics of being in the light.

μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ὁ δὲ μισῶν^{3, 14.} τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

Ἔγράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρ-^{Luc. 24, 47. Act. 4, 13, 38.} τία διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν^{Eph. 6, 10.} μένει, καὶ νενικήκατε τὸν πονηρόν. μὴ ἀγαπᾶτε τὸν^{Matt. 6, 24. Rom. 12, 2. Jac. 4, 4.} κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἴαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι τῶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ

10. σκάνδαλον. *There is nothing which makes him stumble.* See John xi. 9.

12. τεκνία. This means literally *young children*. He exhorts them to love one another, solely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. πατέρες. He exhorts the elder persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

14. νεανίσκοι. He appeals to persons who had arrived at

maturity, as having felt temptation and conquered it. This could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. ἡ ἀγάπη τοῦ πατρὸς. *If a man loves the world, he does not love God.* Philo Judæus writes, ἀμήχανον συνπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπῃ, ὥς ἀμήχανον συνπάρχειν ἀλλήλοις φῶς καὶ σκότος. Vol. II. p. 649.

16. These three vices are sensuality, covetousness, and pride.

ἐστὶν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ
τὸν υἱόν. ¹ πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πα- ¹ 4, 15.
τέρα ἔχει. ² Ὑμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν ^{Luc. 12, 9.}
μενέτω. ³ ἔαν ἐν ὑμῖν μένῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ
ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν
ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλα-
νώντων ὑμᾶς. ⁴ Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' ^{Jer. 31,}
αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις δι- ^{33, 34.}
δάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς ^{Joh. 14, 26:}
περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· ^{16, 13.}
καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. ⁵ Καὶ νῦν, ^{3, 2.}
τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν ^{Marc. 8, 38.}
παρρησίαν, καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ, ἐν τῇ
παρουσίᾳ αὐτοῦ. ⁶ ἔαν εἰδῆτε ὅτι δίκαιός ἐστι, γινώ- ^{3, 7, 10.}
σκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γε-
ννήται.

⁷ ἸΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πα- ¹ Joh. 1, 12:
τήρ, ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος ^{16, 3: 17,}
ὁ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ² ἀγαπητοὶ, ² Rom. 8,
ὅν τέκνα Θεοῦ ἐσμέν, καὶ οὐπω ἐφανερώθη τί ἐσ- ^{15, 18, 29.}
θα· οἶδαμεν δὲ ὅτι ἔαν φανερωθῇ, ὅμοιοι αὐτῷ ¹ Cor. 13,
^{12: 15, 49.}
^{Gal. 3, 26:}
^{4, 6. Col.}
^{3, 4.}

23. Whoever does not be-
lieve that Jesus is the Son of
God, does not in fact believe
in God the Father. Most MSS.
d, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν
πτέρα ἔχει.
24. If you continue in the
doctrine which you have learnt
from the beginning of your
conversion, you will believe
in Jesus Christ to be the Son of
God.

26. This confirms the inter-
pretation given to ver. 18, 19.
27. τὸ χρίσμα. The aid of
the Holy Spirit.

29. ἐξ αὐτοῦ γεννήται. A true
Christian is he that does works
suited to a man in a state of jus-
tification.

CHAP. III.

1. Most MSS. read καὶ ἐσμεν
after κληθῶμεν.

- ἐσόμεθα, ὅτι ὀφόμεθα αὐτὸν καθὼς ἐστί. Καὶ πᾶς ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίξει αὐτὸν καθὼς ἐκεῖνος ἀγνός ἐστι. ^γ Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶ
- ^z Esa. 53, 4. ἀνομία. ^a καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα
- ^{9.} 2 Cor. 5, 21. ἡμῶν ἁμαρτίας ἁρῇ· καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστὶν.
- ^{1, 15.} 1 Pet. 2, 22, 24. ^a πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει. πᾶς ὁ ἀνὴρ
- ^a 2, 4: 4, 8. ³ Joh. 11. τάνων, οὐχ ἐώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.
- ^b 2, 29. νία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην
- ^c Gen. 3, 15. ^{Joh. 8, 44.} δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ὁ ποιῶν ἀμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.
- ^d 5, 18. ¹ Pet. 1, 23. ^a πᾶς ὁ γενημένος ἐκ τοῦ Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σὺν αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνει.
- ^e 4, 8. ἐκ τοῦ Θεοῦ γεγέννηται. ^a ἐν τούτῳ φανερά ἐστὶν τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ
- ^f 1, 5: 2, 7. ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ὅτι αὕτη ἐστὶν ἡ ἀγάπη, ἵνα ἡκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.
- ^g Gen. 4, 8. ^{Heb. 11, 4.} οὐ καθὼς Κάϊν ἐκ τοῦ ποιητοῦ ἦν, καὶ ἐσφάξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφάξεν αὐτόν·

4. *Every one who commits a sin, also violates a law; and is therefore liable to punishment.*

5. This is an exhortation to imitate Christ, by abstaining from sin. *He came into the world and died, that he might free us from our sins: if therefore we are like him, we should continue free from sin.* Ἡμῶν is perhaps an interpolation.

7. πλανᾷτω. This is directed

against the Gnostics, who held an indifference of actions.

8. διάβολος. See Matt. 2 Pet. ii. 4.

9. γεγεννημένος ἐκ τοῦ Θεοῦ. *a true and genuine Christ.* v. 1.

Ibid. σπέρμα is used in reference to γεγεννημένος. A Christian is born again by the will of God; and if this occurs in him, he abstains from

τὰ ἔργα αὐτοῦ ποιηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ^{h Joh. 15, 3} δίκαια. ^{18, 19: 17,} ^b μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ ^{14.}
⁴ κόσμος. ^{11,} Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ^{1 2, 9, 10,}
θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
; ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. ^{k Matt. 5,}
ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ ^{21, 22,}
οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον
ἐν αὐτῷ μένουσαν. ^{14, 9. Joh.} Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-
πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε·^{3, 16: 15,}
καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τι-^{13. Rom. 5,}
θέναι. ^{8. Eph. 5,} ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ^{2, 25.}
τὸν ἀδελφὸν αὐτοῦ χρειᾶν ἔχοντα, καὶ κλείσῃ τὰ
σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ
μένει ἐν αὐτῷ; τεκνία μου, μὴ ἀγαπῶμεν λόγῳ
μηδὲ γλῶσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ· καὶ ἐν τούτῳ
γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπρο-
σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν· ὅτι ἐὰν κα-
ταγνώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς

13. μισεῖ. If your deeds are
righteous, as those of Abel, do
it wonder if the world hates
us, as Cain hated Abel.

14. The test, by which we may
know whether we are true Chris-
tians or no, is whether we love
our brother.

15. ἀνθρωποκτόνος. In the
eye of God he is like Cain,
who slew his brother.
[ibid. μένουσαν. If he was a
Christian, he once had the pro-
mise of eternal life: but such
persons as these lose the pro-
mise.

16 τὴν ἀγάπην means, the
love of God; but the passage

may be translated, In this we
have experienced love.

Ibid. τιθέναι. This perhaps is
an exhortation to patience and
constancy under persecution.

17. ἀγάπη τοῦ Θεοῦ. See ii. 5.

18. μὴ ἀγαπῶμεν. Let us not
profess to love God.

19. ἐν τούτῳ. By this test,
viz. of our actions.

Ibid. πείσομεν. The only way
of making us feel secure in our
own hearts, is to know that we
have obeyed God.

20. We may perhaps supply
γινώσκουμεν before the second
ὅτι.

τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπᾷ
ἐὰν ἡ καρδιά ἡμῶν μὴ καταγωνώσκη ἡμῶν, παρὰ

ο Psal. 10,
17: 34, 16:
145, 18.
Prov. 15,
29: 28, 9.
Jer. 29, 12.
Matt. 21,
22. Joh. 9,
31: 15, 7.
Jac. 5, 16.
P 4, 12. Lev.
19, 18.
Matt. 22,
39. Joh. 6,
29: 13, 34:
15, 12: 17,
3. 1 Thess.
4, 9. 1 Pet.
4, 8.
q Joh. 14,
23: 15, 10.
Rom. 8, 9.
Jer. 29, 8.
Matt. 7, 15,
16: 24, 4,
5, 24. 1 Cor.
14, 29.
1 Thess. 5,
21. 2 Pet.
2, 1. 2 Joh.
7. Apoc. 2,
2.
1 Cor. 12,
3. 2 Joh. 7.
2, 18, 22.
2 Thess. 2,
7.
σὶαν ἔχομεν πρὸς τὸν Θεόν, ὁ καὶ ὁ εἶν αὐτῶν
λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.
αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ
ματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπᾷ
ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ὁ καὶ ὁ
τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐ
καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῶν, ἐκ
Πνεύματος οὗ ἡμῖν ἔδωκεν.

ἜΑΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε
ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶ
ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.
ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ
πνεῦμα ὁ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα
θότα, ἐκ τοῦ Θεοῦ ἐστὶ. καὶ πᾶν πνεῦμα ὁ μὴ
λογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα
τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀποστόλου

CHAP. IV.

1. In the preceding verse he had said that the presence of the Spirit is the test of a man having God dwelling in him. He now guards against false pretensions to the Spirit.

Ibid. δοκιμάζετε. If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. ψευδοπροφῆται. Men falsely pretending to be inspired. The Gnostics.

2. πᾶν πνεῦμα. Every person so professing to be inspired: i. e. professing himself a Christian.

Ibid. ἐν σαρκὶ ἐληλυθότα. may allude to the Docetists who denied that Jesus had a body; or to the Cerinthians who denied that Christ, as Jesus, was born of Mary.

3. Some ancient copies read δόκει τὸν Ἰησοῦν, instead of ὁμολογεῖ τὸν Ἰ. Χ. ἐ. σ. ὁ μὴ, perhaps meant, who professes Jesus from Christ. Some MSS.

VII. 32. The words ἐν σαρκὶ ἐληλυθότα are perhaps an interpolation in this text.

Ibid. τὸ τοῦ ἀποστόλου πνεῦμα. Persons, who call themselves Christians, and

στοι, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ
 ἐστὶν ἡδῆ. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νε-
 νικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν
 τῷ κόσμῳ. ^a Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ^aJoh. 3, 31:
 ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ^{15, 19.}
 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεόν, ^vJoh. 8, 47:
 ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ^{10, 27.}
 ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀλη-
 θείας καὶ τὸ πνεῦμα τῆς πλάνης.

Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ
 τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γε-
 γέννηται, καὶ γινώσκει τὸν Θεόν· ² ὁ μὴ ἀγαπῶν, οὐκ ^{2, 4: 3, 6.}
 ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. Ἐν τούτῳ ^{7 3, 16.}
 ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν ^{Joh. 3, 16.}
 αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό- ^{Rom. 5, 8:}
 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. ^{8, 32.} ἐν τούτῳ ἐστὶν ἡ ^{2, 2, 3. Joh.}
 ἐγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ^{15, 16.}
 ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν ^{Rom. 3, 24,}
 αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ^{25: 5, 8, 10.} ἀγαπητοὶ, ^a Matt. 18,
 οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ^{33. Joh. 15,}
 ἀλλήλους ἀγαπᾶν. ^b Θεὸν οὐδεὶς πάποτε τεθέαται· ^{b 2, 5: 3, 24.}
 ἀν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ^{Exod. 33,}
 ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ^{20. Joh. 1,}
 ἐν τούτῳ ^{18. 1 Tim.} γινώσκουμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ^{c Joh. 14,}
 καὶ ^{20: 17, 21.} ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ^d καὶ ^{d Joh. 1, 14.}

his doctrine, are the antichrist-
 an apostates, whose coming
 ou have had foretold.

6. ὁ γινώσκων τὸν Θεόν. *He*
at really knows God: an allu-
 on to the Gnostics.

Ibid. Ἐκ τούτου. From the

test given in ver. 2.

12. No one can actually see
 God: but we can tell whether
 He is dwelling in us by the
 love which we feel for each
 other.

ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀ-
έσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. *Ὅς ἂν ὁ-
λογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς .

* ver. 8, 12. αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. *Καὶ ἡμεῖς ἐ-
καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θε-
ὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν-
ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

† 3, 3, 19, 21. 1 Pet. 1, 15. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μὲθ' ἡμῶν· ἡ
παρρησίαν ἔχουμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι
ὥς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τοῦ
φόβου οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀ-
ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἐξ-
δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡ
ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡ-

ε 2, 4: 3, 17. ε' Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀ-
φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀ-
τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακε, τὸν Θεὸν ὃν οὐκ

h 3, 11, 23. ρακε πῶς δύναται ἀγαπᾶν; h καὶ ταύτην τὴν ἐπ-

14. τεθεάμεθα refers to τεθεί-
ται in ver. 12. And we have had
this spiritual vision of God by
the Holy Spirit which he has
given us, and we declare the true
doctrine to be, that Jesus Christ
is the Son of God, who came to
save us from our sins.

16. ἐν ἡμῖν is said to be the
same as εἰς ἡμᾶς, but it may
mean μένων ἐν ἡμῖν, as in ver.
12, 13, 15.

17. Ἐν τούτῳ. By this, viz.
by loving our brother, we give
a proof that our love of God is
sincere: and thus we have bold-
ness in the day of trial, i. e. of

persecution: for in this
we are exposed to persecution
as Christ was. Compare
iv. 17. (κρίμα.)

18. φόβος. Tertullian
prets this of true Christ
being afraid of suffering
tyrdom, p. 497. 536. It
perhaps means, If a man
and his neighbour, he
fear any thing: for fier-
mental suffering: but
who has this love, has
suffering.

19. αὐτὸν is perhaps
interpolation.

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ ^{Matt. 22, 39. Joh. 13, 34: 15, 12. Eph. 5, 2.} καὶ τὸν ἀδελφὸν αὐτοῦ.

ἸΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ^{1 Thess. 4, 9. 1 Pet. 4, 8.} ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεν-

ήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν ^{1 Joh. 1, 12, 13.} τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ,

ἵπαι τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ ^k τηρῶμεν. ^k αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα ^k ^{Matt. 11, 29, 30.}

αἱ ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ ^{Joh. 14, 15, 21, 23: 15, 10. 1 Joh. 6.} λαρεῖαι οὐκ εἰσὶν· ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ

Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νι- ^{1 Joh. 16, 33.} ^m ^{4, 4, 15.} ^{1 Cor. 15, 57.} ἡσασα τὸν κόσμον, ἡ πίστις ἡμῶν. τίς ἐστὶν ὁ

ικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ^{57.} ἦν ὁ υἱὸς τοῦ Θεοῦ;

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰη-

CHAP. V.

1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that every true Christian believes Jesus to be the Christ. See iii. 9.

Ibid. τὸν γενήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer

τὸν γεγεννημένον to Jesus Christ: τὸν γενήσαντα relates to ἐκ Θεοῦ γεγέννηται, and τὸν γε-

γεννημένον means every Christian. If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, God took him into covenant, he must also love every other Christian who is admitted to the same privileges. This is what S. Paul

meant by πίστις δι' ἀγάπης ἐνεργουμένη.

2. By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.

3. For if we love God, it follows that we keep His commandments.

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated

σοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν
 ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρ-
² Matt. 28, ¹⁹ Joh. 1, ¹ 1 Cor. 12, 4, 5, 6, ¹³ Apoc. 19, 13.
 ροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς
 εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ,
 Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς
 εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ·
 πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς
² Joh. 5, 37; ⁸ 17, 18.
 ἐν εἰσιν. Ὁ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λα-
 νομεν, ἡ μαρτυρία τοῦ Θεοῦ μέζων ἐστίν· ὅτι
 ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε πᾶς

Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John says, *When I speak of a Christian believing in Jesus Christ, (ver. 5.) I mean, in him who was not only declared to be the Son of God at his baptism (δι' ὕδατος), but who was so when he was born (δι' αἵματος); not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.*

7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to

have quoted it in the third century: but it is not certain whether he did not mean to gloss on the 8th verse: and will perhaps explain his introduction into the Latin text.

8. If we exclude the suspected passage, we shall read, *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα.* For there are three which testify his being the Son of God, the Spirit, his baptism, and his birth; and these tend to prove the unity of God and Christ.

Ibid. *εἰς τὸ ἐν εἰσιν.* In the suspected passage we read, *εἰσι*, which gives a very different meaning: but S. John probably did not mean to say that these three things are one person, but that they prove Jesus alone to be one person.

9. If in all cases we admit the testimony of human beings, the testimony of God is of course to be regarded: for the testimony which I have mentioned

ο υιού αὐτοῦ. ^ρ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει ^ρ Joh. 3, 16, 33. Rom. 8, 16. Gal. 4, 6. τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζῶν ἐν αἰῶ- ⁹ Joh. 1, 4. νιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹ ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ¹ Joh. 3, 36: ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. ⁹ Ταῦτα ^{5, 24.} Joh. 20, ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ ^{31.} τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

¹ Καὶ αὕτη ἐστὶν ἡ παρῆρησία ἣν ἔχομεν πρὸς αὐ- ¹ Joh. 3, 22. τὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ¹ Jer. 29, 12. ἀκούει ἡμῶν· καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ ἂν ^{21, 22.} Joh. 14, 13: αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκα- ^{15, 7: 16, 24.} Jac. 1, μεν παρ' αὐτοῦ. ⁹ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ^{5.} u 1 Sam. 2, ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ ^{25.} Matt. 12, 31. δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ^{Heb. 6, 4: 10, 26.} 2 Pet. 2, 20. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω

borne by these three persons, is in fact the testimony of God. Most MSS. read *ὅτι* for *ἦν*.

10. If a man has the true belief concerning Jesus having been always the Son of God, is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὁ μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being His beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give*

eternal life to mankind.

12. ὁ ἔχων τὸν υἱόν. *He that receives Jesus as the Son of God.*

13. καὶ ἵνα πιστεύητε. *And that you may continue to believe rightly.* The words τοῖς πιστ. εἰς τὸ ὄν. τοῦ υἱοῦ τοῦ Θεοῦ are perhaps an interpolation.

16. ἔστιν ἁμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death*. S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the

- * 3, 4. ἵνα ἐρωτήσῃ· * πᾶσα ἀδικία ἁμαρτία ἐστὶ καὶ ἐστὶ
 * 7 3, 9. ἁμαρτία οὐ πρὸς θάνατον. * Οἶδαμεν ὅτι πᾶς ὁ γε-
 γεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γε-
 νηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς ἐκ-
 ἄπτεται αὐτοῦ. οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμὲν, καὶ
 * Joh. 17, 3. κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. * οἶδαμεν δὲ ὅτι
 ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα
 γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῷ ἀληθινῷ,
 ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ υἱὸς
 * 1 Cor. 10, 14. θυνὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. * Τεκνία, φημι, ἵνα
 14. ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμῆν.

rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. *γεννημένος*. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. *ὁ κόσμος ὅλος*. All unbelievers.

20. *ἵνα γιν. τὸν ἀληθινόν*. This

is directed against the Gentiles who boasted of knowledge. S. John says, that Jesus alone enables us to know true God.

Ibid. οὗτος. This refers to *Jesus Christ*: the passage is quoted by Arius, as proving the divinity of Christ.

21. *εἰδῶλων*. This phrase alludes to the sacrifices which had been offered to idols. Rev. ii. 14.

SECOND EPISTLE OF S. JOHN.

The genuineness of this Epistle was called in question by some of the ancients, but it is quoted by writers of the second century, and the sentiments are very similar to those in the first Epistle. It was perhaps written about the same period. The same may be said of the third Epistle.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς
νοῖς αὐτῆς, οὓς ἐγὼ ἀγαπῶν ἐν ἀληθείᾳ, καὶ οὐκ
μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν
διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, εἰ
εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου
σου Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ
ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου
πατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν

^b Joh. 13, 34: 15, 12. ^b καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ἵνα
Eph. 5, 2. λὴν γράφων σοι καὶ νῦν, ἀλλὰ ἣν εἶχομεν ἀπὸ
1 Thess. 4, 9. ἵνα ἀγαπῶμεν ἀλλήλους, καὶ αὕτη ἐστὶν ἀγάπη
8. 1 Joh. 2, 7, 8: 3, 11. περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν
23: 4, 21. ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ
c Joh. 15, 10. 1 Joh. 2, 24. πατήτε· ^d ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον
^d Matt. 24,

CHAP. I.

1. ὁ πρεσβύτερος. S. John was perhaps distinctively called the presbyter, as having survived the other apostles by many years; or it may imply his great age.

Ibid. ἐκλεκτῇ κυρίᾳ. Some render this to the lady Eclecta,

or to the elect Cyria. take both the words, and understand individual lady, or secular church. Well with our version, to lady.

7. εἰσῆλθον. Most render εἰσῆλθον.

οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν
 σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.^{5, 24. 2 Pet. 2, 1. 1 Joh. 2, 18, 22: 4.}
 8^ο βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν τὰ ἐργασάμεθα,^{1, 2, 3. Gal. 3, 4.}
 9 ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. ἵπως ὁ παραβαί-^{1 1 Joh. 2, 23.}
 νων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν
 οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος
 καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. Ἐάν τις ἔρχεται
 πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμ-^{Rom. 16, 17. 1 Cor. 5, 11: 16, 22.}
 βάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·^{Gal. 1, 8, 9.}
 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ^{2 Tim. 3, 5. Tit. 3, 10.}
 τοῖς πονηροῖς.

¹ Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ^{b 1 Joh. 1, 4-3 Joh. 13.}
 χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς,
 καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ
 πεπληρωμένη. ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς
 σου τῆς ἐκλεκτῆς. ἀμήν.

8. The reading is perhaps read *πρόσω*.
 ἀπολέσῃτε and ἀπολάβῃτε. 12. ἐλθεῖν. Most MSS. read
 9. παραβαίνων. Many MSS. γενέσθαι and χαρὰ ὑμῶν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίφ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. ἀγαπητέ, περὶ πάντων εὖχομαι εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἦν. ^{1 2 Joh. 4.} χή· ἔχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ τυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ πατεῖς. μειζότεραν τούτων οὐκ ἔχω χαρὰν, ὥστε τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπῶ πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ εἰς τὴν ἐκκλησίαν· οὓς καλῶς ποιήσεις προπέμψας ἀξίως Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν βάνοντες ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν ὀφείλομεν λαμβάνειν τοὺς τοιούτους, ὥστε συνεργοὶ γινώμεθα ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλο-

1. Γαίφ. Nothing is known concerning this Caius.

2. περὶ πάντων. S. John perhaps meant to pray, that Caius might be happy in all things, i. e. in his worldly concerns, as he was in his spiritual concerns.

4. μειζότεραν. See Eph. iii. 8.

5. πιστὸν ποιεῖς. You are acting the part of a faithful person. So Libanius οὐχ' Ἑλληνικὸν τοῦτο ποιεῖς. *Epist. ad Maximum.*

Ibid. ξένους merely means

strangers to Caius: the persons who voluntarily took to travel and preach the gospel.

7. For they have gone home for the sake of the gospel, receiving maintenance from the people they visit.

8. ἡμεῖς. The people place which is visited by preachers.

9. Ἐγραψα τῇ ἐκκλησίᾳ.

10 τεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς. διὰ
 τοῦτο, εἰάν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ,
 λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος
 ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
 καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας
 1 ἐκβάλλει. ^k Ἀγαπητὲ, μὴ μμοῦ τὸ κακόν, ἀλλὰ τὸ ^k Psal. 37,
 ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κα- ^{27. Esa. 1,}
 2 κοποιῶν, οὐχ ἐώρακε τὸν Θεόν. Δημητρίῳ μεμάρτυ- ^{16. 1 Pet. 3,}
 ρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ^{11. 1 Joh.}
 ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν
 ἀληθὴς ἐστι.

¹ Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος ^{1 2 Joh. 12.}
 καὶ καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε,
 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσ-
 πάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ'
 ὄνομα.

*what I have written to be ad- letter by them recommending
 dressed to the church. It appears them to Caius. He had wished
 from ver. 3, 6. that some per- to address it to the whole church;
 sons had given S. John a good but Diotrophes did not allow
 account of the state of the the authority of S. John, and
 church in the place where refused to receive the persons
 Caius lived: these persons were recommended by him.*

*now going again to the same 15. κατ' ὄνομα. According to
 place, and S. John sent this their different names.*

EPISTLE OF S. JUDE.

Jude is called by S. Matthew Lebbæus and Thaddæus. He styles himself *brother of James*, meaning James the brother of Jerusalem. He was therefore one of the cousins of Christ. We know nothing of his history from the New Testament; but there were traditions of his preaching in Assyria, Mesopotamia, and Persia, and suffering martyrdom in the latter country. He seems to have been married, and have left descendants, who were examined before Domitian (Eusebius, *Hist. Eccles.* III. 19, 20.) His Epistle is generally supposed to have been written late in the first century, and closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it is not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

^α ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ ^{m Luc. 6, 16. Joh. 17, 11, Act. 1, 13. 1 Pet. 1,} Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη ⁵· καὶ ἀγάπη πληθυνθείη.

^α Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ^{n Philipp. 1, 27. 1 Tim. 1, 18: 6, 12.} ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γρά-
φαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παρα-
δοθείᾳ τοῖς ἁγίοις πίστει. ^ο Παρεισέδυσαν γάρ τινες ^{ο Tit. 1, 16. 1 Pet. 2, 8. 2 Pet. 2, 1, 3, 19.} ἰνθραποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ
ῥίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν-
τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ
Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ^ρ Ὑπο-
μῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἀπαξ τοῦτο,
ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύ-
τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ^ἰ ἄγγέλους τε ^{p Num. 14, 29, &c.: 26, 64, 65. Psal. 106, 26. 1 Cor. 10, 5. Heb. 3, 18, 19. q Joh. 8, 44. 2 Pet. 2, 4.}

1. Ἰακώβου. This was James, a bishop of Jerusalem, who is martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write you on account of the heresies which are endangering your faith.

4. προγεγραμμένοι. This does not imply any predestination of men; but it means, that

they had been summoned long ago to take their trial for this wickedness. The Gnostics are probably intended.

Ibid. Θεόν. See note at Titus ii. 13.

5. I wish to remind you, though you already know it, yet I wish once more to remind you of this.

Ibid. τὸ δεύτερον. Afterwards.

τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπο-
λειπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης τιμ-

^r Gen. 19, ^{ras} δεσμοῖς αἰδίοις ὑπὸ ζῶφον τετήρηκεν· ὡς Σο-

^{24.} Deut.

^{29, 23.} Esa. ^{δομα} καὶ Γόμορρά, καὶ αἱ περὶ αὐτὰς πόλεις, τῶν

^{13, 19.} Jer.

^{20, 16:} 50, ^{μοιον} τοῦτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθού-

^{40.} Thren.

^{4, 6.} Ezech. ^{ὀπίσω} σαρκὸς ἐτέρας, πρόκειται δεῖγμα πύρος αἰ-

^{16, 49.}

^{Amos} 4, 11. ^{ίου} δίκην ὑπέχουσαι. *Ὁμοίως μέντοι καὶ οὗτοι ἐ-

^{Luc.} 17, 29.

² Pet. 2, 6. ^{πνιαζόμενοι} σάρκα μὲν μαίνουσι, κυριότητα δὲ ἐ-

² Pet. 2,

^{10, 11.} ^{τοῦσι}, δόξας δὲ βλασφημοῦσιν. *ὁ δὲ Μιχαὴλ

^t Dan. 10,

^{13:} 12, 1. ^{ἀρχάγγελος}, ὅτε τῷ διαβόλῳ διακρινόμενος διέδω-

^{Zach.} 3, 2.

^{Apoc.} 12, 7. ^{περὶ} τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίνει-

ενεγκῆν βλασφημίας, ἀλλ' εἶπεν, "Ἐπιτιμῶμαι

² Pet. 2, ^{"Κύριος."} *Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλα-

^{11.}

μοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπι-

^x Gen. 4, 8. ^{ται}, ἐν τοῦτοις φθείρονται. *Οὐαὶ αὐτοῖς· ὅτι τῇ

^{Num.} 16, 1.

² Pet. 2, 15. ^{τοῦ} Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βε-

¹ Joh. 3, 12.

μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ

λοντο.

^y Prov. 25, ^{*Οὗτοί} εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπυλαδες.

^{14.} ² Pet. 2,

^{13, 17.} ^{ευωχούμενοι} ἀφόβως, ἑαυτοὺς ποιμαίνοντες· κα-

6. ἀρχήν. The meaning is either that they did not observe the respect due to their superiors, or they did not keep their original preeminence. See 2 Pet. ii. 4.

7. τοῦτοις refers to Sodom and Gomorra.

8. ἐνπνιαζόμενοι. Cast into a deep sleep. Macknight. Pretending to have dreams and visions. Wolf.

Ibid. σάρκα μαίνουσι. Commit all sorts of impurities.

9. There seems to be an allusion to some Jewish tradi-

tion, concerning which is known. See Wetstein.

11. ἐξεχύθησαν. Et de mercedis, qua deceptus laam, effusi sunt. Beza dius, Wolf.

12. ἀγάπαις. This is the place where the love of the Christians are met. The Gnostics probably them with a view to convert the Christians.

Ibid. σπυλαδες are said to signify rocks in the sea find σπυλας in 2 Pet. ii. 13 certainly means spots

ἄνδρσι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινο-
 3 πωρινά, ἄκαρπα, οἷς ἀποθανόντα, ἐκρίζωθέντα· *κύ- * Eaa. 57,
 ματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰσ-^{10.}
 χύνας· ἀστέρες πλανῆται, οἷς ὁ ζῶφος τοῦ σκότους
 εἰς τὸν αἰῶνα τετήρηται. *Προεφήτευσεν δὲ καὶ τού- * Gen. 5, 18.
 τοις ἑβδομοις ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, “ Ἴδου, ἦλθε ^{Dan. 7, 10.}
 Act. 1, 11.
 “ Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, ^{1 Thess. 1,}
 ποιῆσαι κρίσιν ^{10. Apoc.}
 “ κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς ^{1, 7.}
 “ αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ^{b Zach. 14,}
 5. Matt. 12,
 “ ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλά- ^{36. 2 Thess.}
 1, 7.
 “ λησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.”

*Οὗτοί εἰσι γογγυσταί, μεμφίμοιροι, κατὰ τὰς ^{c 2 Pet. 2,}
 ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν ^{18.}
 λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χά-
 νιν. ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν
 γροικημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ· ^{d Act. 20,}
 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ ^{29. 1 Tim.}
 χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας ^{4, 1. 2 Tim.}
 πορευόμενοι τῶν ἀσεβειῶν. <sup>3, 1: 4, 3-
2 Pet. 2, 1:</sup>

*Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα <sup>3, 3.
e Prov. 18,
1. 1 Cor. 2,
14.</sup>

Ibid. δένδρα φθινοπωρινά. Trees
 which have lost their fruit. Schmi-
 us, Wolf.

14. ἑβδομοις. Adam, Seth,
 108, Cainan, Mahalaleel, Ja-
 1, Enoch.

Ibid. Ἐνὼχ. Many of the
 others quote an apocryphal
 book of Enoch, (Fabricius, Cod.
 eudepig. V. T. vol. I. p. 160.)
 which was supposed to be lost;
 but it has lately been translated
 from the Ethiopic, and contains
 a passage very similar to this.
 It is supposed to have been

written before the birth of
 Christ.

17. ἀποστόλων. The apostles
 foretold the corruptions of the
 Gnostics. See the places in
 the margin.

18. ἐσχάτῳ χρόνῳ. See Heb.
 i. 1.

19. ἀποδιορίζοντες, sc. ἑαυτούς.
 The Gnostics probably spoke
 of themselves as distinguished
 from all other persons.

Ibid. ψυχικοὶ. See 1 Cor. ii.
 14.

μὴ ἔχοντες. ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγαπᾶται
πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἀ-
προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρεῖτε
προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰη-
Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὓς μὲν ἐλεεῖτε ἅ-

¹ Apoc. 3, 4. κρινόμενοι· ὅους δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ π-
ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐ-
λωμένον χιτῶνα.

² Rom. 16, 25. Ὁ Θεὸς δὲ δυναμένη φυλάξαι αὐτοὺς ἀπ' αἰ-
καὶ στήσαι κατενόπιον τῆς δόξης αὐτοῦ ἀμώμα-

^h Rom. 16, 27. ¹ Tim. 1, 17. ἀγαλλιάσει, ἡ μόνῃ σοφῷ Θεῷ σωτῆρι ἡμῶν.
καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ
πάντας τοὺς αἰῶνας. ἀμήν.

21. ἀγάπη Θεοῦ. *Love for God.*

22. διακρινόμενοι. *Making a distinction.*

23. ἐν φόβῳ.] *By terrifying them.*

Ibid. μισοῦντες. *Avoiding*

slightest chance of cour-
as persons avoid the dis-
those who have any inf-
disease.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9.) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian ; and that emperor is supposed to have set on foot the persecution, which is noticed in the two first chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96 ; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times ; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are not remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

ἌΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν ὁ Θεὸς, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου·

^a 1 Joh. 1, 1. τοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, *ὃς ἐμαρτύρησε λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χρ.

^b 22, 7, 10. ὅσα τε εἶδε. ^b μακάριος ὁ ἀναγινώσκων, καὶ αἱ

Jac. 5, 8.

^c 1 Pet. 4, 7. οντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

^c ver. 8: Ἰωάννης ταῖς ἑπτὰ ἐκκλησιαῖς ταῖς ἐν τῇ

3, 1: 4, 5,

8: 5, 6: 16. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν

5. Exod. 3,

14. ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἁ

CHAP. I.

1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, *hath borne testimony to Jesus Christ*. See ver. 9. xx. 4. Ὅσα εἶδε (*re* is perhaps an interpolation) may mean, that he testified things which he had actually seen, (1 John i. 1.)

4. ἀπὸ τοῦ ὁ ὢν. I would not attempt to defend the solecism: but it is plain that ὁ ὢν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable

title of God; which is plainer in the case of ὁ ἦν). If we could say, *the I AM*, S. John means ἀπὸ τοῦ ὁ ὢν, or ἀπὸ τοῦ is perhaps to be explained. See ver. 8.

Ibid. τῶν ἑπτὰ πνευμάτων is generally understood *the Holy Ghost*, who is coupled with the Father and the Son, as the author of grace and peace. The expressions refer to the various communications of the Spirit. See v. 6.

ἐνώπιον τοῦ θρόνου αὐτοῦ· ^d καὶ ἀπὸ Ἰησοῦ Χρι- ^{43, 14: 5, 9.}
 τοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νε- ^{Essa. 55, 4.}
 ρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγα- ^{Joh. 8, 14.}
 γήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ^{Act. 20, 28.}
 ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ^e καὶ ἐποίησεν ἡμᾶς βασι- ^{1 Cor. 15,}
 λεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ ^{20. Col. 1,}
 ὄξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ^{18. 1 Pet. 1,}
 μὴν. ^{19.}

Ἴδου, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐ- ^{f Dan. 7, 13.}
 ὸν πᾶς ὀφθαλμὸς, καὶ οἴτινες αὐτὸν ἐξεκίνησαν, ^{Zach. 12,}
 αἱ κόφονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ^{10. Matt.}
 μὴν. “εἰγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,” ^{24, 30: 25,}
 ἐγεί ὁ Κύριος, “ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ ^{31: 26, 64.}
 παντοκράτωρ.” ^{Joh. 19, 37.}

Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοι- ^{Act. 1, 11.}
 νὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ ^{2 Thess. 1,}
 ἡσοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ ^{10. Jud. 14.}
 Ἰάτμω, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ- ^{ε 21, 6: 22,}
 ρίαν. ^{13. Essa. 41,}
^{4: 44, 6:}
^{48, 12.}

5. ὁ μάρτυς. This seems to be another solecism, instead of ὁ μάρτυρος, though some put stop at Χριστοῦ, and connect μάρτυς with what follows, as it was τῷ μάρτυρι — τῷ ἀγατῶντι — αὐτῷ ἡ δόξα.

6. βασιλεῖς καί. Most MSS. id βασιλείαν.

7. It is plain from this verse, that the glory and power in ver. are ascribed to Christ.

Ibid. ἐξεκίνησαν. See Zech. ix. 37.

8. ἀρχὴ καὶ τέλος is perhaps interpolation, and we should read λέγει Κύριος ὁ Θεός. The usage clearly applies to God the Son; see ver. 7: and in

ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὑμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ὑπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3. Col. i. 24. Heb. xi. 26.

Ibid. Ἰάτμω. See preface to this book. Tertullian and Jerome speak of S. John having

^{h Rom. 8,}
^{17. Philipp.}
^{1, 7. 2 Tim.}
^{1, 8: 2, 12.}

- ρίαν Ἰησοῦ Χριστοῦ. ἔγενόμην ἐν πνεύματι ἐν
 κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν με-
 λην, ὡς σάλπιγγος, ἡ λεγούσης, “Ἐγὼ εἰμι τὸ Α
 “ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος.” καὶ, “Ὁ βλέ-
 “ γράφον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτά ἐκ-
 “ σίας ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρ-
 “ καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σ-
 “ δεῖς, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδύκε-
 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ἔλε-
 μετ’ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτά λυχνίας
 σᾶς, καὶ ἐν μέσῳ τῶν ἐπτά λυχνιῶν ὅμοιον τῷ
 θράνῳ, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον
 τοῖς μαστοῖς ζώνην χρυσὴν· ἡ δὲ κεφαλὴ αὐ-
 αὶ τρίχες λευκαὶ ὥσπερ ἔριον λευκὸν, ὡς χιών· οἱ
 ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· καὶ οἱ πόδες
 τοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπερυ-
 καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν·
 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἐπτά·
 τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια

been immersed in boiling oil at Rome before his banishment to Patmos.

11. The words Ἐγὼ εἰμι — ἔσχατος καὶ are omitted in most MSS. So also ταῖς ἐν Ἀσίᾳ.

12. βλέπειν τὴν φωνήν. So κτύπον δέδορκα, Æschyl. VII. c. Theb. 103.

13. ὡς ἀνθρώπου. Wolfius understands this to mean a human being, and not the common phrase, the Son of Man, though he refers it to Jesus Christ. Woodhouse considers this as a proof that the book was written by John the evangelist, who

recognised his divine and his human form.

Ibid. ποδήρης is used for priest's robe in Exodus by Josephus, and by I.

15. χαλκολιβάνῳ. So brass. Woodhouse. It derives it from mountain like the word ὀρείχων. Hesiod says that Heracles feet of ὀρείχωνος φασί-
 112. Schwarzius de-
 from λείβω, to melt. &
 from πείβω.

16. ῥομφαία δίστομος, a metaphor for the doctrine of the

i. e. the doctrine of the

ρευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ
7 δυνάμει αὐτοῦ. * Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς ² Esa. 41, 4:
τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν ^{44, 6: 48, 12.}

αὐτοῦ χεῖρα ἐπ' ἐμέ λέγων μοι, “ Μὴ φοβοῦ· ἐγώ
8 “ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, * καὶ ὁ ζῶν· καὶ ἔγε- ^{3, 7: 20, 1. Esa. 22, 22. Rom. 6, 9.}

“ τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ᾠδου
“ καὶ τοῦ θανάτου. Γράψον ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ
“ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν
“ ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς
“ ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγε-
“ λοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ· καὶ αἱ ἑπτὰ λυχνίαι
“ ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσὶ.

“ ^b Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, ^{1, 13, 16, 20.}
“ Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ
“ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυ-
“ χνίων τῶν χρυσῶν· ^c Οἶδα τὰ ἔργα σου καὶ τὸν ^{c ver. 9, 13, 19.}
“ κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ
“ βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας

pel. See Eph. vi. 17. Heb. iv. 12.

19. ἃ εἰσὶ. See note at ver. 1. ἐν τάξει.)

20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. *Woodhouse*.

Ibid. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibbor*, the angel of the congregation, (*Buxorf. Vitringa*.) The address is, the church as well as to the bishop. See ii. 24. (ὁμν.)

Ibid. ἃς εἶδες is probably an interpolation.

CHAP. II.

1. Ignatius mentions Onesimus as bishop of Ephesus about A. D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably the angel of the church of Ephesus, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read ἐν Ἐφέσῳ for Ἐφεσίνης.

2. ἐπειράσω. Probably ἐπειράσας τοὺς λέγοντας ταυτοὺς ἀπο-

- “ εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς
 “ ψευδεῖς, καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ
 “ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας. Ἄλλοι
 “ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρῶτην
 “ ἀφῆκας. μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ
 “ τανύησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ
 “ ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σοῦ·
 e ver. 15. “ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης. Ἄλλοι
 “ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαΐ-
 f 22, 2. “ ᾧ καγὼ μισῶ. Ἦ ὁ ἔχων οὐδὲ ἀκουσάτω·
 Gen. 2, 9. “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι ἐν
 “ αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν
 “ μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.
 s 1, 8, 11, “ 8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων·
 17, 18. “ ψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὁ
 Esa. 41, 4: “ νετο νεκρὸς καὶ ἔζησεν. Ἦ Οἰδὰ σου τὰ ἔργα
 44, 6. “ τὴν θλίψω καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ-
 h ver. 2, 13, “ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους ἐ-
 19.

στόλους. These were perhaps the Gnostic teachers.

3. Most MSS. read καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίασας.

4. ἀγάπην πρῶτην. The love which you had at the beginning.

5. μνημόνευε οὖν. Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.

Ibid. ἐὰν μὴ μετανοήσης. The church of Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.

6. Νικολαῖτων. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that

they were a branch of the sects, who practised formalism, considered it lawful to eat sacrificed to idols, and that Nicolas the deacon was founder.

7. ξύλου τῆς ζωῆς. Tree of life means here that life, which was lost by our parents, and restored to Christ. Most MSS. read ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

8. Σμυρναίων. The church of Smyrna at this time was probably Polycarp, and the angel is τῆς ἐν Σμύρῃ ἐκκλησίας.

9. πλούσιος. Rich in good works. 2 Cor. 13. Ibid. Ἰουδαίους. The

“ἐαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σα-
 “τανᾶ. ¹Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, ¹1 Cor. 9,
 “μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα ^{25. 2 Tim.}
 “πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου ^{2, 5: 4, 7, 8. Jac. 1,}
 “πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
 “τῆς ζωῆς. ^kὉ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα ^{k 20, 14:}
 “λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ ^{21, 8.}
 “τοῦ θανάτου τοῦ δευτέρου. ^{Matt. 13, 9.}

“¹Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας ^{1, 16.}
 “γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δι-
 “στομον τὴν ὀξεῖαν· Οἶδα τὰ ἔργα σου καὶ ποῦ
 “κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς
 “τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ
 “ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ
 “πιστὸς, ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅπου κατοικεῖ ὁ
 “Σατανᾶς. ^mἌλλ’ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ^{m Num. 22:}
 “ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν ^{23: 24: 14:}
 “τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν ^{25, 1: 31,}
 “Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως ^{16.}
 “ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικο-

lopted much of Judaism in
 cir philosophy.

10. ἡμερῶν δέκα. This may
 an literally *ten years*. The
 ocalypse was probably seen
 the year 96, and there* is
 dence of the persecution
 ving ceased at Smyrna after
 : death of Ignatius, which
 : been placed in 107.

11. ἀδικηθῇ. See note at
 4.

bid. θανάτου δευτέρου. This
 dently means the punish-
 nt of hell: and our Saviour
 OL. II.

speaks of God *destroying* body
 and soul in hell. Matt. x. 28.

14. Βαλαὰμ. That Balaam
 advised Balak to seduce the
 Israelites to idolatry by the
 Midianitish women, is said in
 Numb. xxxi. 16, and much
 more at length by Josephus,
 vol. I. p. 218. Τὴν διδαχὴν Βα-
 λαὰμ is, *that which Balaam taught*
Balak: and in like manner the
 Nicolaitans seduced the Chris-
 tians to eat *εἰδωλόθυτα*, and to
 commit fornication.

- n 1, 16: 19, “ λαϊτῶν, ὁ μισῶ. “Μετανόησον· εἰ δὲ μὴ, ἔρχεται
 15, 21. Esa. “ σοι ταχὺ, καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ῥομφαίᾳ.
 11, 4. Eph. 6, 17. “ τοῦ στόματός μου. Ὁ ἔχων οὐδ’ ἀκουσάτω τὴν
 2 Thess. 2, 8. Heb. 4, 12. “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι ἐν
 “ αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου.
 “ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
 “ ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω ἐν τοῖς
 “ λαμβάνων.
 p 1, 14, 15. “ ^pΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας
 “ γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων
 “ ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ αἶμα
 “ αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου τὰ ἔργα
 “ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν
 “ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔκ
 q 1 Reg. 16, 31. 2 Reg. 9, 7. Act. 15, 20. 1 Cor. 10, 19, 20. “ πλείονα τῶν πρώτων. ^q Ἄλλ’ ἔχω κατὰ σου
 “ ὅτι ἔας τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἐν
 “ προφήτῃν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς ἐν
 “ πορνείῃσιν καὶ εἰδωλόθυτοι φαγεῖν. Καὶ ἔδοξα

15. ὁ μισῶ. The reading seems to be *ὁμοίως*.

17. φαγεῖν ἀπὸ is perhaps an interpolation.

Ibid. κεκρυμμένου. In allusion to the manna being placed in the ark of the covenant, where it was never seen but by the high priest. *Schoetgenius*.

Ibid. ψῆφον λευκὴν. A white stone was a sign of acquittal. *Mos erat antiquis niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Ovid. Met. XV. 41.*

Ibid. ὄνομα καινόν. In iii. 12. Christ calls this τὸ ὄνομά μου τὸ καινόν. See v. 9.

Ibid. ἔγνω, l. οἶδεν.

18. Some have supposed to be *Irenæus*: but this is refuted by *Massuet* p. lxxxix.

19. καὶ before τὰ ἐργα omitted in many MSS.

20. The reading seems to be Ἄλλ’ ἔχω κατὰ σου, ὅτι ἐγὼ γυναικα Ἰεζαβὴλ, ἣ λέγουσιν προφήτῃν, καὶ διδάσκει τοὺς ἐμοὺς δούλους, πορνείᾳ φαγεῖν εἰδωλόθυνα.

Ibid. Ἰεζαβὴλ. Tertullian *Hæreticam feminam* didicerat a Nicolaitis suscepserat, in ecclesia ter introducebat, p. 5. allusion is probably to Gnostics.

“ χρόνον ἵνα μετανόησῃ ἐκ τῆς πορνείας αὐτῆς, καὶ
 12 “ οὐ μετενόησεν. ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην,
 “ καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλίψιν μεγά-
 “ λην, ἕαν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν,
 3 “ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ ^{1 20, 12.}
 “ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἔρευ- ^{1 Sam. 16,}
 “ νῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ ^{7. 1 Chron.}
 “ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω καὶ λοιποῖς ^{28, 9: 29,}
 “ τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ^{17. Paul. 7,}
 “ ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σα- ^{10: 62, 13.}
 “ τανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος· ^{Jer. 11, 20:}
 “ πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἤξω. Ἐκαὶ ^{17, 10.}
 “ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργά μου, ^{Matt. 16,}
 “ δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ ^{27. Joh. 2,}
 “ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ ^{24, 25.}
 “ ^{Act. 1, 24.}
 “ ^{Rom. 2, 6.}
 “ ^{2 Cor. 5, 10.}
 “ ^{3, 11.}
 “ ^{3, 21.}
 “ ^{Psalm. 2, 8.}
 “ ^{Luc. 22, 29.}
 “ ^{1 Cor. 6, 3.}

21. Most MSS. read — ἵνα μετανόησῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

22. εἰς κλίνην. Her adulterous bed shall be changed to a bed of sickness. Schleusner, Woodhouse.

Ibid. μοιχεύοντας. This seems especially to mean Christians: they were wedded to Christ, and were seduced by the Gnostics.

Ibid. ἔργων αὐτῶν, i. ἔργων τῆς.

23. ἐρευνῶν καρδίας. The Gnostics persuaded the Christians save themselves from persecution by denying their faith. Christ says that this prevarication cannot deceive him.

24. καὶ λοιποῖς, i. τοῖς λοιποῖς. Ibid. τὴν διδαχὴν ταύτην. This doctrine, viz. that it is lawful to εἰδωλόθυτα.

Ibid. ὡς λέγουσιν refers to βάθη. The Gnostics called their doctrines *deep mysteries*: our Saviour calls them *the deep mysteries of Satan*.

26. ὁ νικῶν — αὐτῷ. There is a similar construction in iii. 12. Acts vii. 40. and in Xenophon, οἱ δὲ φίλοι, ἦν τις ἐπίσθηται αὐτοῖς χρῆσθαι, ὥστε ὠφελεῖσθαι ἀπ’ αὐτῶν, τί φήσομεν αὐτοὺς εἶναι; *Æcon.* p. 648.

Ibid. ἐπὶ τῶν ἐθνῶν. All this passage relates to the conduct of Christians under persecution: and it probably means, that if they continue firm, Christ will ultimately shew their advantage over the heathen, when the Christians are admitted into heaven, and the heathen are broken in pieces like a potter’s vessel.

“ συντρίβεται, ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρὸς μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒον. Ἦ ἔχων οὐδ’ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

γ 1, 4, 16,
20: 2, 1: 4,
5: 5, 6.

“ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας· γράψον, Ἰάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα·

“ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἐν

“ ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Γ

“ γρηγορῶν, καὶ στήριζον τὰ λοιπὰ ἃ μέλλει

“ θανεῖν. οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα

z ver. 19:
16, 15.

“ ἐνώπιον τοῦ Θεοῦ. * μνημόνευε οὖν πῶς εἶπες

Matt. 24,
42, 43.

“ καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐ

1 Thess. 5,

“ μὴ γρηγορήσης, ἥξω ἐπὶ σέ ὡς κλέπτης, καὶ

2. 2 Pet. 3,
10.

“ γυνῶς ποίαν ὥραν ἥξω ἐπὶ σέ. * Ἐχεις ὀλίγα

a 4, 4: 6,

“ ματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ

11: 7, 9, 13.

“ αὐτῶν· καὶ περιπατήσουσι μετ’ ἐμοῦ ἐν

“ ὅτι ἄξιοί εἰσι. b Ὁ νυκῶν, οὗτος περιβαλεῖ

b 13, 8: 20,

“ ὅτι ἄξιοί εἰσι. b Ὁ νυκῶν, οὗτος περιβαλεῖ

12: 21, 27.

“ ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ

Exod. 32,
32. Psal.

“ ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ

28. ἀστέρα. In xxii. 16. Christ calls himself the bright and morning star; and he says here, that to him, who preserves his faith in the time of persecution, he will give himself: i. e. Christ will dwell with him, and he with Christ.

CHAP. III.

1. τὸ ὄνομα, i. ὄνομα without the article. *I know thy works, that thou hast only a name of being alive, or art alive only in name, and that really thou art dead.*

2. Γίνου γρηγορῶν. *Awake from this sleep of death.*

Ibid. μέλλει ἀποθανεῖν, i. ἔμελ-

λει ἀποβαλεῖν. *Preserved remains, and which you nearly lost.*

Ibid. πεπληρωμένα, *satisfactory, i. e. answering the measure which God requires.*

3. εἴληφας καὶ ἤκουσας· *member the doctrine which thou received, and the precepts which you heard.*

4. 1. ἀλλ’ ἔχεις ἀλ. Σάρδ.

Ibid. ἐν λευκοῖς seems the white garments of a Christian life: see ver. 18.

5. οὗτος, i. οὗτος.

“ αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἑξομολογήσο- ^{69, 29.}
 “ μαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ^{Matt. 10, 32. Philipi.}
 “ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὐδ’ ἀκου- ^{4, 3.}

“ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

“ ^c Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας ^{c ver. 14.}
 “ γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων ^{Job. 12, 14. Esa. 22, 22.}
 “ τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει,
 “ καὶ κλείει καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα·
 “ ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ
 “ οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύ-
 “ ναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω
 “ τὸ ὄνομά μου. ^d ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς ^{d 1, 9.}
 “ τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶ-
 “ ναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται, ἰδοὺ, ποιήσω
 “ αὐτοὺς ἵνα ἡξῶσι καὶ προσκυνήσωσιν ἐνώπιον τῶν
 “ ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. Ὅτι
 “ ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε
 “ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
 “ ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 “ κατοικοῦντας ἐπὶ τῆς γῆς. ^e Ἰδοὺ, ἔρχομαι ταχύ· ^{e 1, 3: 2, 25: 22, 7, 12.}
 “ κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. ^{Philipp. 4,}
 “ Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ ^{5.}
 “ ^f ^{f 1 Reg. 7, 21.}

7. κλεῖδα, i. κλεῖν. The pas-
 sage is taken from Isaiah xxii.
 i. where it is τὴν κλεῖδα οἴκου
 David. The house of David means
 here, the Christian church, of
 which Christ has the key, and
 gives it to those who are them-
 selves faithful, and are anxious
 to convert others.
 8. θύραν, an opportunity of
 preaching the gospel. See 1 Cor.
 ii. 9.

Ibid. μικρὰν δύναμιν. In allu-
 sion to the small number of
 believers, and the power of
 their heathen enemies.

9. δίδωμι is the same as ποι-
 ῶ. I will give some of these
 persons into your power, and
 cause them to come &c. They
 were probably Gnostics, (see
 ii. 9.) some of whom came over
 to Christianity about this time.

“ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράν.

“ ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα

ε 21, 2, 10. “ τῆς πόλεως τοῦ Θεοῦ μου, ε. τῆς καυῆς Ἱερουσα-

Gal. 4, 26.

Heb. 12, 22. “ λήμ, ἡ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ

μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων οὐς ἀκούει

“ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

“ ε Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γρά-

“ ψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστός

h 1, 5, 6.

Col. 1, 15.

“ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οὐδέ-

“ τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὁ

“ ψυχρὸς εἶη ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ.

“ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ-

i 1 Cor. 4,

8.

“ στόματός μου. ἵ ὅτι λέγεις, Ὅτι πλούσιός εἰμι

“ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ

“ ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ π-

j 7, 13, 16,

15: 19, 8.

2 Cor. 5, 3.

“ καὶ τυφλὸς καὶ γυμνός, ἵ συμβουλευέω σοι ἀγο-

“ παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα π-

“ τήσης· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ

“ νερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολ-

“ ριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέ-

14. 1. τῆς ἐν Λαοδικείᾳ ἐκκλη-
σίας.

Ibid. ὁ Ἀμὴν. In Isaiah lxn.

16. God is called **רִאשִׁית** **הַיְּהוּדָה**.

Ibid. ἡ ἀρχή, *the principle*,
that which first called creation
into being.

15. ψυχρὸς—ζεστός. It has
been observed, that this may
be an allusion to the country
round Laodicea, which is full
of hot springs and exhalations.

16. ἐμέσαι. This is the effect
produced by lukewarm water.

17. πτωχός—τυφλός—γυμνός.

These three defects and
remedies are mentioned in
18.

18. πεπυρωμένον. He alludes
to the fire of persecution, which
would shew whether they were
really rich in faith.

Ibid. ἱμάτια λευκά. He
said that they were naked, i.e.
not clothed with good works,
and he now tells them to be
on white garments, i.e. to be
as Christians: see ver. 4.

Ibid. κολλούριον. He says
that they were blind, i.e. that

, “ ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλω- ^{k Job. 5, 17.}
 , “ σον οὖν καὶ μετανόησον. ^{Prov. 3, 11,} Ἰδοὺ, ἔστηκα ἐπὶ τὴν ^{12. Heb. 12,}
 “ θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, ^{5, 6.}
 “ καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ &c. ^{1 Cant. 5, 2.}
 “ δειπνήσω μετ’ αὐτοῦ, καὶ αὐτὸς μετ’ ἐμοῦ. ^{Joh. 14, 21,} ^{m 2. 26, 27.} Ὁ νι- ^{Matt. 19,}
 “ κῶν, δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου, ^{28. Luc. 22,}
 “ ὡς καγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ^{30. 1 Cor.}
 “ ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ ^{6, 2. 2 Tim.}
 “ Πνεῦμα λέγει ταῖς ἐκκλησίαις.” ^{2, 12.}

°ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἡνεωγμένη ^{o 1, 10.}
 ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς
 σάλπιγγος λαλούσης μετ’ ἐμοῦ, λέγουσα, “ Ἀνάβα
 “ ὦδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.”
 °Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ^{p Ezech. 1,}
 ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· ^{26: 10, 1.}
 καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ
 γαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει
 γμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι
 :αὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ
 ἑσσεως πρεσβυτέρους καθημένους, περιβεβλημένους

ould not see the true light of the gospel; and he now tells
 me to buy ointment of Christ.

19. ζήλωσον οὖν. Envy there-
 fore those who are thus reproved
 me.

CHAP. IV.

1. Μετὰ ταῦτα εἶδον. I had
 other vision after this. This
 vision lasts to xi. 18.

Ibid. θύρα. So Ezech. i. 1.
 ἡνεοχθησαν οἱ οὐρανοὶ, καὶ ἰδον
 ἰσσεως Θεοῦ. See also Matt. iii.
 Acts vii. 56.

Ibid. ἡ πρώτη. In allusion to
 10. Lo! the heavens were

opened, and lo! there was the
 former voice, which I had heard
 as of a trumpet speaking to me,
 and it said &c.

Ibid. μετὰ ταῦτα. This seems
 to shew, that the present vi-
 sion related to things which
 were to happen after the things
 contained in the former vision.
 See i. 1, 19.

2. καθήμενος. This seems to
 mean God the Father: it was
 not God the Son: see v. 6, 7.
 vii. 10.

3. σαρδίνῳ, l. σαρδίῳ.

4. πρεσβυτέρους. These elders
 d d 4

“ τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα,
καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.”

“ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ ^{a Ezech. 2, 9, 10.}
θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν,
κατεσφραγισμένον σφραγῖσιν ἑπτὰ. Καὶ εἶδον ἄγ-
γελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, “Τίς ἐστὶν
“ ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας
“ αὐτοῦ;” Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ
ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βι-
βλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ,
ἵτι οὐδεὶς ἄξιος εὗρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βι-
βλίον, οὔτε βλέπειν αὐτό. ^{7 22, 16.} καὶ εἰς ἐκ τῶν πρεσβυ-
^{Gen. 49, 9,} ῳτων λέγει μοι, “Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ^{10. Esa. 11,}
^{1, 10. Rom.} ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ ^{15, 12.}
βιβλίον καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ.”
Καὶ εἶδον, καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν ^{2 1, 4: 3, 11}
^{4, 5. Zach.}

Ibid. εἰσὶ, l. ἦσαν.

CHAP. V.

1. ἐπὶ τὴν δεξιὰν may be translated, in the right hand: see ver. 7. xx. 1.

Ibid. ἔσωθεν καὶ ὀπισθεν, (l. ἔ-
θεν,) on both sides. The books
the ancients were rolls of
richment, and this contained
writing on both sides. S. John
could not have known this be-
cause the roll was unfolded: he
only saw a book, βιβλίον: and
he knew afterwards that this
book contained writing on both
sides.

Ibid. κατεσφραγισμένον, sealed
up. The seals were placed
on the last fold, and the roll
could not be opened without
breaking them.

3. Τίς ἐστὶν ἄξιος; Who is of

dignity sufficient?

3. οὐδεὶς ἠδύνατο. There was
no one of dignity sufficient, the
same as ἄξιος εὐρίθη in ver. 4.

4. πολλὰ, l. πολύ.

Ibid. καὶ ἀναγνῶναι is omitted
in many MSS.

5. ἐνίκησεν — ἀνοῖξαι. Hath
prevailed so as to open &c. i. e.
hath surmounted the difficulty,
and is found of dignity suffi-
cient.

Ibid. ὁ ὢν ἐκ, l. ὁ ἐκ.

Ibid. ρίζα Δαβὶδ. Isaiah calls
Christ ἡ ρίζα τοῦ Ἰεσσαί, (xi. 10.)
where it seems to mean, the
root which springs from Jesse,
as it is in ver. 1. ῥάβδος ἐκ τῆς
ρίζης Ἰεσσαί.

Ibid. λύσαι is perhaps an in-
terpolation.

6. καὶ ἰδοὺ may be expunged.

“τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ
 “τιμὴν καὶ δόξαν καὶ εὐλογίαν.” Ἐκείνῳ πάντῃ κτίσμα^{Philipp. 2, 10.}
 ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς
 γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς
 πάντα, ἤκουσα λέγοντας, “Τῷ καθήμενῳ ἐπὶ τοῦ
 “θρόνου καὶ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ
 “δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.”
 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, “Ἀμήν.” καὶ οἱ εἰκοσι-
 τέσσαρες πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν ζῶν-
 “ι εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἁρνίον μίαν ἐκ τῶν σφρα-
 “ιδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέ-
 “οντος ὡς φωνῆς βροντῆς, “Ἐρχου καὶ βλέπε.”
 Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκός, καὶ ὁ καθήμενος ε 19, 11.
 “ἐπ’ αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ
 “ἦλθε νικῶν, καὶ ἵνα νικήσῃ.

Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα

13. If we consider, that the
 mb is here united with God
 : Father (see note at iv. 2.)
 receiving worship from every
 nature, κτίσμα, it is hardly pos-
 sible to conceive that the Son
 himself is a created being.

bid. ἐν τῇ γῇ, l. ἐπὶ τῆς γῆς.

bid. πάντα, l. πάντας.

4. The words εἰκοσιτέσσαρες
 ζῶντι — αἰώνων are perhaps
 omitted.

CHAP. VI.

The visions, which S. John
 saw upon the opening of
 the seal, were not depicted
 the roll, nor would its
 contents be perceptible till all
 seals were opened: but at

the same time that the Lamb
 opened the first seal, S. John
 saw the figure of a white horse
 &c. and so with the rest.

Ibid. σφραγίδων, l. ἐπὶ σφ.

Ibid. ἑνός. The first. See
 ver. 3.

Ibid. φωνῆς, l. φωνή. Many
 MSS. omit καὶ βλέπε.

2. A multitude of commen-
 tators, ancient and modern, re-
 fer this vision to the first going
 forth of the apostles to preach
 the gospel. The white horse
 denoted their going, not as war-
 riors, but as messengers of
 peace. The final triumph of
 the gospel is also indicated.

τοῦ δευτέρου ζώου λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ ἐξηλθεν ἄλλος ἵππος πυρρὸς, καὶ τῷ καθήμενῳ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ εἶδον, καὶ ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ^h καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, “Χοῖνις σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου” καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.”

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην,

3. καὶ βλέπε is perhaps to be omitted.

4. ἵππος πυρρὸς. This probably denotes the quarrels of Christians among themselves, which proceeded to a dreadful extent in the fourth century. Compare our Saviour’s prediction in Matt. x. 34.

Ibid. ἀπὸ τῆς γῆς, i. ἐκ τῆς γῆς.

5. καὶ βλέπει may be omitted.

Ibid. ἵππος μέλας. This may denote the middle or dark ages.

Ibid. ζυγόν. Dean Woodhouse takes this literally for a yoke, as denoting the superstitious and burdensome ceremonies, which were imposed in those times of ignorance.

6. Χοῖνις σίτου. This was as much as one man could consume in a day: and a denarius (which was one day’s pay, Matt. xx. 2.) would procure sixteen chænicæ of wheat in the time of Cicero, or twenty in the time

of Trajan. There was therefore a great scarcity, when a denarius could only purchase one chænix of wheat; and the chænicæ of barley were equally dear at the same price: but it is probable, that we are to understand a scarcity of spiritual food, as in Amos viii. 11. *“famine of bread, nor a thirst of water, but of hearing of the word of the Lord.”* This was peculiarly the case in the dark ages.

Ibid. μὴ ἀδικήσης. The olive wine may denote the truths of the gospel, (Isa. lvi. 1.) and the exclamation concerning the dearth of spiritual instruction, is followed by a charge to the teachers of those days not to corrupt the gospel: a charge, which the event shewed to be very necessary.

κουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, “Ἐρχου
8 “καὶ βλέπε.” Καὶ εἶδον, καὶ ἰδοὺ, ἵππος χλωρὸς,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος,
καὶ ὁ ἄδης ἀκολουθεῖ μετ’ αὐτοῦ· καὶ ἐδόθη αὐτοῖς
ἐξουσία ἀποκτείνειν ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομ-
φαίᾳ καὶ ἐν λιμῇ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων
τῆς γῆς.

- 9 Ἴ Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον¹ 1. 9: 8, 3:
ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφα-^{9, 13: 14,}
γμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ-^{18: 19, 10:}
10 ρίαν ἣν εἶχον, καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες,
“Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ
“κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοι-
11 “κούντων ἐπὶ τῆς γῆς;”^k Καὶ ἐδόθησαν ἐκάστοις^{k 3, 5: 7, 9,}
στολαὶ λευκαὶ, καὶ ἑρρέθη αὐτοῖς ἵνα ἀναπαύσωνται^{14.}
ἐτι χρόνον μικρὸν, ἕως οὗ πληρωθῶσι καὶ οἱ σύνδου-

7. λέγουσαν, 1. λέγοντος, and omit καὶ βλέπε.

8. ἵππος χλωρός. This period is a continuation of the last, and denotes the devastation of the church from the Mahometans and papal Rome. Compare Ezek. xiv. 21.

Ibid. ἀκολουθεῖ, 1. ἠκολουθεῖ.

Ibid. Most MSS. read ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέτ. τῆς γῆς ἀποκτείνειν ἐν ῥομφ.

Ibid. τὸ τέταρτον τῆς γῆς may mean a large portion of the Christian world.

9. We need not take this period as a continuation of the last. Several pictures or images were represented to S. John, and though the four first may have marked consecutive pe-

riods, there is no reason why a new picture may not have applied to a totally distinct period.

Ibid. ἐσφαγμένων. This seems clearly to refer to the martyrs. S. John may have recognised some who were martyred in his own day; but this vision comprehends the martyrs of every age.

Ibid. τὴν μαρτυρίαν, 1. τ. μ. τοῦ ἀρνίου.

11. 1. καὶ ἐδόθη αὐτοῖς ἐκάστη στολὴ λευκή.

Ibid. μικρὸν is perhaps to be omitted.

Ibid. ἕως οὗ πληρωθῶσι, 1. ἕως πληρώσονται. Until the number of all the martyrs is complete.

λοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

¹ Joel. 2, 10,

³¹: 3, 15.

Matt. 24,

²⁹. Act. 2,

²⁰.

¹ Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην. καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλῳ

^m Ps. 102,

²⁷. Esa. 34,

⁴.

ἀνέμου σειωμένη· καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν

ⁿ Esa. 2, 19.

τόπων αὐτῶν ἐκινήθησαν· καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλιάρχαι καὶ οἱ δυνατοὶ καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας

^o Hos. 10, 8.

Luc. 23, 30.

τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις.

“ Πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι; ”

ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῆτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντες τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ αἰεμ-

12. This vision seems to relate to the end of the world, and the final triumph of the gospel over its enemies. Compare our Saviour's prediction, Matt. xxiv. 29.

Ibid. 1. σελήνη ὀλη.

15. δυνατοί, 1. ἰσχυροί.

CHAP. VII.

1. This vision is closely connected with the last, as might be expected, since both of them accompanied the opening of

the sixth seal. Before the enemies of the gospel are finally destroyed, S. John sees the commission of believers to their blessedness in heaven; and though he says μετὰ ταῦτα, the things represented here might seem to precede those mentioned in vi. 12—17.

Ibid. ἀγγέλους. These angels were perhaps commissioned to bring about the conversion mentioned in vi. 12, &c.

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν
 2 δένδρον. Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ
 ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ
 ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσι ἁγγέλοις, οἷς
 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,
 3 λέγων, “ Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν ^{9, 4.}
 “ σὺν μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς ^{Ezech. 9, 4.}
 “ δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.”
 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ ^{14, 1.}
 χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσ-
 5 ραήλ· ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι·
 ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ
 6 φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
 Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Νε-
 φθαλείμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μα-
 7 νασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Συ-
 μεὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ,
 ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰσαχάρ, ιβ'
 8 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, ιβ'

4. The Jewish believers are mentioned first, and there were many *myriads* of them so early as A. D. 53. Acts xxi. 20.

6. *Μανασσῆ*. In the book of Numbers, Moses omits the tribes of Levi and Joseph, and makes out the twelve by naming Ephraim and Manasseh, the sons of Joseph. S. John mentions Manasseh, though he also names the tribe of Joseph; but he omits the tribe of Ephraim, perhaps because it was one of the first to fall into idolatry, (Judges xvii. 5.) The same reason is given for the omission

of the tribe of Dan, (see Judg. xviii. 30.): but since the vision is not to be taken literally as to the numbers of the sealed, but was only intended to represent the Jewish believers, the names and order of the tribes are immaterial.

7. *Λευί*. There was no reason for the tribe of Levi being omitted by S. John, though it was not reckoned among the twelve tribes in the division of Canaan. But in the heavenly Canaan there is no temple, and all are priests to God: see xxi. 22.

χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰωσήφ, ἡ χιλι-
 ἄδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἡ χιλιᾶδες
 ἐσφραγισμένοι.

^a 3, 5, 18;
 6, 11.

·ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, οἱ
 ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους
 καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον
 τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι
 στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν

¹ Psal. 3, 9.
 Jer. 3, 23.

καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, “ Ἡ σωτηρία
 “ τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ
 “ ἀρνίῳ.” Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ
 τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων
 ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον
 αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες, “ Ἀμήν
 “ ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
 “ καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν
 “ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.” Καὶ ἀπεκρίθη
 εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, “ Οὗτοι οἱ περι-
 “ βεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ καὶ

^u 1, 5. Esa.
 1, 18. Heb.
 9, 14. 1 Joh.
 1, 7.

“ πόθεν ἦλθον;” ^o Καὶ εἶρηκα αὐτῷ, “ Κύριε, σὺ οὐ
 “ δας.” Καὶ εἶπέ μοι, “ Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ
 “ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς
 “ αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι

^x Esa. 4, 5.
 6.

“ τοῦ ἀρνίου. ^x διὰ τοῦτό εἰσω ἐνώπιον τοῦ θρόνου

9. S. John now sees the
 Gentile believers, who were
 much more numerous than the
 Jewish.

Ibid. φοίνικες. Branches of
 palm trees were signs of re-
 joicing, Lev. xxiii. 40.

10. κράζοντες, i. κράζουσι.

Ibid. Ἡ σωτηρία τῷ Θεῷ. They

mean to ascribe their salvation
 to God and to the Lamb.

11. ἄγγελοι. These angels
 were standing round the throne
 before any of the seals were
 opened, v. 11.

Ib. πρεσβυτέρων. The twelve
 four heads of the Jewish and
 Gentile believers. See iv. 4.

- “ τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς
 “ ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
 16 “ σκηνώσει ἐπ’ αὐτούς. Ὅτι πεινάσουσιν ἔτι, οὐδὲ ⁷ Psal. 121,
 “ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ’ αὐτούς ὁ ἥλιος ^{6.} Esa. 49, 10.
 17 “ οὐδὲ πᾶν καῦμα· ² ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ ² 21, 4.
 “ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ^{Psal. 23, 1.}
 “ ζώσας πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν ^{Esa. 25, 8.}
 “ δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.”
- 8 ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγέν-
 2 ετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. Καὶ εἶδον τοὺς
 ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ
 3 ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. ² καὶ ἄλλος ἄγγε- ^{5, 8: 6, 9.}
 λος ἦλθε, καὶ ἐστάθῃ ἐπὶ τὸ θυσιαστήριον, ἔχων λι- ^{9, 13: 14,}
 βανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ,
 ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ
 θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.
 4 ^b καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ- ^b Psal. 141,
 χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ ^{2.}
 Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέ-
 μισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβα-

15. σκηνώσει, will form a tabernacle over them, to protect them from the heat mentioned in ver. 16.

17. ζώσας, i. ζωής.

CHAP. VIII.

1. No vision accompanied the opening of the seventh seal: but when half an hour had elapsed, the seven angels received their trumpets.

3. 1. ἐστάθῃ ἐπὶ τοῦ θυσιαστηρίου. Either phrase might mean, stood at the altar.

Ibid. λιβανωτόν. Schmidius

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says, that ὁ λιβανωτὸς is thus, τὸ λιβανωτὸν thuribulum.

Ibid. ἵνα δώσῃ. That he might give it to the prayers of the saints: i. e. he might give the effect of incense to the prayers of the saints. Vitringa.

, 5. τὸν λιβανωτὸν, i. τὸ λιβανωτόν, and αὐτό.

Ibid. καὶ ἔβαλεν. Our Saviour says, πῦρ ἦλθεν βαλεῖν εἰς τὴν γῆν. Luke xii. 49. by which he meant, that his religion would give rise to many dissensions: and so it may be meant here,

κ e

λεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγ-
γας ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶ-
τος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ
μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ
τρίτον τῶν δένδρων κατεκάρη, καὶ πᾶς χόρτος χλωρὸς
κατεκάρη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς
ὄρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν·
καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. καὶ ἀπε-
θανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ·
τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφ-
θάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσε
ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπτήρ

that from the same quarter would proceed prayers which are acceptable to God, and quarrels and dissensions which would agitate the earth. This representation resembles the vision which accompanied the opening of the second seal, vi. 4.

7. The trumpets seem to denote the persecutions of the church.

Ibid. *εἰς τὴν γῆν, upon the land*, as distinguished from *the sea*: see ver. 8. It perhaps represents the Jewish Christians. *Woodhouse*. Many MSS. read after this, καὶ τὸ τρίτον τῆς γῆς κατεκάρη.

Ibid. *τὸ τρίτον, a considerable part*. The trees may mean genuine Christians, those who are rooted and grounded in the

faith. Many of these were destroyed by the fire of persecution. The *green grass* may mean those who make a fair show but in time of persecution are away.

8. *τὴν θάλασσαν* may mean the Gentile Christians. The *burning mountain* represents persecutions carried on by Heathen.

9. The persecution destroyed a great many persons and property.

10. This seems to represent the corruption of the gospel by heretics, probably by the Gnostics.

Ibid. *ἀστὴρ*. A star signifies an eminent leader. This seemed to come from heaven, dazzled by the doctrine which was taught.

καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς
 11 πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγε-
 ται ἄψινθος, καὶ γίνεταί τὸ τρίτον τῶν ὑδάτων εἰς
 ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
 12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος
 ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ
 τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα
 σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ
 3 τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. Καὶ εἶδον καὶ ἤ-
 κουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι
 λέγοντος φωνῇ μεγάλῃ, “Οὐαὶ, οὐαὶ, οὐαὶ, τοῖς κατ-
 “οικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς
 “σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων
 “σαλπίζειν.”

“ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ^{c 17, 8.}
^{Luc. 8, 31.} ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ
 ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, καὶ
 ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ
 τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκο-
 γίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ

Ibid. ποταμῶν—ὑδάτων. The sources of true doctrine. Great art (τὸ τρίτον) of the gospel doctrines was corrupted by he-
 tics.

11. 1. ὁ ἄψινθος, καὶ ἐγένετο.

12. This shews the darkness and ignorance which followed the corruption of the true doctrine. The sun, moon, and stars represent the light of the gospel, which was now obscured.

13. ἀγγέλου, i. αἰετοῦ.

CHAP. IX.

1. ἀστέρα. This denotes a teacher, as in viii. 10, and evidently a false teacher, pretending to come from heaven: or it may denote Satan himself, who instigated the heretics.

2. καπνός. A cloud of false doctrine, probably Gnosticism.

Ibid. ἐσκογίσθη. The light of the gospel was obscured by it. See viii. 12.

3. ἀκρίδες. The Gnostics, who

- ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορ-
^{d 6, 6: 7, 3.} ^{Ezech. 9, 4.} πίοι τῆς γῆς· ^d καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι.
 τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δέν-
 δρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι
 τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν·
 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ'
 ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς
 αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖση ἄνθρω-
^{e Eas. 2, 19.} ^{Jer. 8, 3.} πον. ^e καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄν-
 θρωποι τὸν θάνατον, καὶ οὐχ εὕρησουσιν αὐτόν· καὶ
 ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος.
^{f Joel. 2, 4.} ἀπ' αὐτῶν. ^f Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
 ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφα-
 λὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ· καὶ τὰ πρό-
^{g Joel. 1, 6.} σωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, ^g καὶ εἶχον τὰς
 χυτὰς ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς

were as thick as locusts, and as venomous as scorpions.

4. χόρτον—δένδρον. These perhaps denote believers in the gospel. See viii. 7. The Gnostics only injured those who were not firm in the faith. For *εἰ μὴ*, see Index. *Μόνους* is perhaps an interpolation.

5. ἵνα μὴ ἀποκτείνωσιν. The Gnostics did not destroy Christianity, but greatly injured it.

Ibid. *μῆνας πέντε*. This is the time that locusts commit their devastations: they are hatched in spring, and die at the latter end of summer. If each day is taken for a year, the period is 150 years, and the Gnostic heresy lasted about that time, beginning from the end of the first century.

6. οἱ ἄνθρωποι seems to refer to τοὺς ἀνθρώπους in verse 3. These wavering Christians will be so corrupted by the Gnostics, that the gospel will seem to be in danger of being destroyed; but it will not be so.

7. ὅμοια ἵπποις. This alludes to the violent attacks made by the Gnostics against the church.

Ibid. *ὡς στέφανοι*. They have a semblance of crowns, but they boast a show of triumph without possessing its true efficacy. *Woodhouse*.

Ibid. *πρόσωπα—τρίχας*. They have the faces of men and the hair of women, in allusion to the sensuality and voluptuousness of some of the Gnostics.

9 λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδη-
 ροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρ-
 10 μάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ
 ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς
 οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
 11 ἀνθρώπους μῆνας πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βα-
 σιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊ-
 στί Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολ-
 12 λών. Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι 8, 13.
 δύο οὐαὶ μετὰ ταῦτα.

13 ΚΑΙ ὁ ἔκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν
 μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ
 14 χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, λέγουσαν τῷ ἔκτῳ 7, 1.
 ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, “Λῦσον τοὺς τέσσα-
 “ρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ
 5 “μεγάλῳ Εὐφράτῃ.” Καὶ ἐλύθησαν οἱ τέσσαρες
 ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ
 μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν
 5 ἀνθρώπων. Ἡ καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικου 1 Psal. 68,
 δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐ- 18. Dan. 7, 10.

11. βασιλεία. This seems to mean Satan, the instigator of these heretics.

13. Most commentators apply this to the invasion and success of the Mahometans.

14. ὃς εἶχε, i. ὁ εἶχων.

Ibid. Εὐφράτῃ. This perhaps merely means that the invasion was to come from the east.

15. εἰς τὴν ὥραν. S. John perhaps used this expression, because he was speaking of an event which was very distant. The very hour was fixed in the

counsels of God, and these angels could not move till that hour was come.

Ibid. τὸ τρίτον. See viii. 7. ἀποκτείνωσι perhaps refers to the corruption of doctrine: a considerable number of nominal Christians were spiritually destroyed.

16. 1. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. The Saracens were remarkable for their cavalry.

τῶν. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρί-
 νους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν
 ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων
 αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. ὑπὸ
 τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀν-
 θρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ
 θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. ἡ
 γὰρ ἐξουσία αὐτῶν ἐν τῇ στόματι αὐτῶν εἰσι καὶ ἐν
 ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν.
 ἔχουσιν κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ
 λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς
 πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν
 χειρῶν αὐτῶν, ^{m Lev. 17, 7.} ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια
^{Psal. 106, 37.} καὶ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ
 τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὐ-
 ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν
 φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε
 ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐ-
 τῶν.

^{n 1, 15.} ^{Matt. 17, 2.} **ΚΑΙ** εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνον
 ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἵππε-
 τὴς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος. καὶ
 οἱ πόδες αὐτοῦ ὡς στύλοι πυρὸς, καὶ εἶχεν ἐν τῇ χε-

18. 1. ἀπὸ τῶν τριῶν πληγῶν
 τούτων.

19. 1. ἡ γὰρ ἐξουσία τῶν ἵππων
 ἐν τῇ στόματι αὐτῶν ἐστίν.

20. Those Christians, who
 did not embrace Mahometan-
 ism, were corrupted by all
 kinds of superstitions and im-
 purities.

CHAP. X.

1. This chapter contains
 new prophecy, but merely
 describes the giving of the
 book to S. John. Ἄλλος is
 perhaps an interpolation.

2. 1. καὶ ἔχων ἐν τῇ χε-
 ρεὶ βιβλαρίδιον.

- αὐτοῦ βιβλαρίδιον ἀνεφγμένον, καὶ ἔθηκε τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον
3 ἐπὶ τὴν γῆν, καὶ ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων
μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ
4 τὰς ἑαυτῶν φωνάς· ὁ καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρον-^ο Dan. 8,
ταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα^{26: 12, 4, 9.}
φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, “Σφράγισον ἃ
“ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.”
5⁷ Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης⁷ Dan. 12,
καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν,
6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
ὅς ἐκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
7 ὅτι χρόνος οὐκ ἔσται ἔτι,⁹ ἀλλὰ ἐν ταῖς ἡμέραις τῆς^{11, 15.}
φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε
τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.
8 Ἐκαὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν^{ver. 4.}
λαλοῦσα μετ’ ἐμοῦ καὶ λέγουσα, “Ὑπαγε, λάβε τὸ
“βιβλαρίδιον τὸ ἠνεφγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ
9 “ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.” Ἐκαὶ^{Ezech. 3,}
ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, “Δός μοι^{1, 2, 3.}
“τὸ βιβλαρίδιον.” Καὶ λέγει μοι, “Λάβε καὶ κατὰ-
“φαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν
> “τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.” Καὶ ἔλα-

4. τὰς φωνὰς ἑαυτῶν may be omitted. S. John was perhaps going to write down what he had heard, as if it had related to the seven churches of Asia: the voice from heaven tells him that he was not to do so, for it related to a distant time.

5. 1. τὴν χεῖρα αὐτοῦ τὴν δεξιάν.
6. ὅτι χρόνος οὐκ ἔσται ἔτι. See note at ver. 4.

7. ὅταν μέλλῃ σαλπίζειν, when another trumpet will sound.

Ibid. 1. τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.

βον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, “Δεῖ σε πάλιν προφητεῖσαι· ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.”

- ^t Ezech. 40: ^t Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων·
^{41: 42: 43:} “Ἐγείραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ
^u 13, 5. “^u θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·
^u 13, 5. “^u καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω·
^u 13, 5. “^u καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ
^u 13, 5. “^u τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαρά-
^x 12, 6. “^x κοντα δύο. ^x Καὶ δώσω τοῖς δυσὶ μάρτυσί μου·
^x 12, 6. “^x καὶ προφητεῦσουσιν ἡμέρας χιλίας διακοσίας ἑξή-
^y Zach. 4, “^y κοντα περιβεβλημένοι σάκκους.” ^y Οὗτοί εἰσιν αἱ
^{2, 3, 11, 14:}

11. This also seems to shew that the prophecy concerned the Christian church in general.

CHAP. XI.

1. τὸν ναὸν τοῦ Θεοῦ is the church, or body of true believers. See 2 Thess. ii. 4.

2. ἔκβαλε ἔξω, put it out of your measurement, take no account of it.

Ibid. τοῖς ἔθνεσι. Nominal Christians.

Ibid. πατήσουσι. Our version says, *they shall tread under foot*; but it means, *they shall walk in*, or *frequent*. The temple and its outer court are in the holy city: and therefore the Gentiles, to whom the outer court is allotted, are said to *tread the holy city*.

Ibid. μῆνας τεσσαράκοντα δύο.

This is the same period as the 1260 days in the next verse for a month of 30 days, if multiplied by 42, gives 1260 days i. e. years. It is also the same period as a time and times and half a time, mentioned in v. 14. Dan. vii. 25. Dean Waddell applies this to the period from the general conversion of the Gentiles in the west, which takes in the greater part of the Mahometan and papal times.

3. τοῖς δυσὶ μάρτυσι perhaps does not refer to two particular persons, but to the true believers generally: they are to be under some affliction for 1260 years. They may be the persons who professed pure religion during the disruptions of the middle ages.

δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ
 5 τῆς γῆς ἐστῶσαι. καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι,
 πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατ-
 εσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ
 6 ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. ² Οὗτοι ἔ- ^{z Exod. 7:}
 χουσιν ἐξουσίαν κλείσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ^{8: 9: 10: 12.}
 ἕτερος ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ^{1 Reg. 17, 1.}
 ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ
 πατάξαι τὴν γῆν πάσῃ πληγῇ ὅσακις ἐὰν θελήσωσι.
 7 ^a Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον ^{a 13, 1, 7,}
 τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' ^{11: 17, 8.}
 αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. ^b καὶ ^{b 17, 2, 5:}
 τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς ^{18, 10.}
 μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴ-
 9 γυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. καὶ
 βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν
 καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ,
 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς
 10 μνήματα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν
 ἐπ' αὐτοῖς καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 11 κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέ-
 ρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν
 ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 12 φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ

4. ἐλαῖαι — λυχνίαι. Both these are metaphorical expressions for preachers of God's word. See Zech. iv. 11—14. and read Κυρίου for Θεοῦ.

8. τὰ πτώματα, i. τὸ πτώμα.

Ibid. ἡμῶν, i. αὐτῶν.

9. βλέψουσιν ἐκ τῶν λαῶν.

Persons of all nations, tribes, &c. shall see.

10. ἐβασάνισαν. It is not meant, that the two prophets really tormented the inhabitants of the earth: but such was the calumny of their adversaries.

ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, “Ἀνάβητε ὧδε.” Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμβοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. ^b Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

^b 8, 13; 9, 12; 15, 1.

^c 10, 7.

^c ΚΑΙ ὁ ἑβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, “Ἐγένοντο αἱ βασιλείαι τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.” ^d Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύ-

^d 4, 4, 10; 5, 8.

^e 1, 4, 8; 4, 8; 16, 5; 19, 6.

νησαν τῷ Θεῷ, ^e λέγοντες, “Εὐχαριστοῦμέν σοι Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾄων καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν. καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις. καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.”

^f 15, 5.

^f ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ

12. ἤκουσαν, l. ἤκουσα.

13. Dean Woodhouse considers this part of the prophecy to be still unaccomplished: l. ἡμέρα for ὥρα.

15—18. This perhaps refers

to a future and final extension of the gospel.

15. l. ἐγένετο ἡ βασιλεία.

17. καὶ ὁ ἐρχόμενος is perhaps an interpolation.

ᾧφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐ-
 τοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
 12 καὶ σεισμός καὶ χάλαζα μεγάλη. Καὶ σημεῖον μέγα
 ᾧφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον,
 καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς
 2 κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ ἐν γασ-
 τρὶ ἔχουσα κράζει ᾠδίνουσα καὶ βασανιζομένη τε-
 3 κεύ. Καὶ ᾧφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
 ἰδοὺ, δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ
 κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα
 4 ἑπτὰ· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων
 τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ
 δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
 τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.
 5 καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα ^{ε 2, 27: 19,}
 τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον ^{15. Psal. 2,}
 6 αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ. ^{h καὶ ἡ 11, 3.}
 γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοι-

19. 1. διαθήκης τοῦ Κυρίου.

Ibid. καὶ σεισμός is perhaps to be expunged.

CHAP. XII.

1. γυνή. The church of Christ, which is of heavenly origin, as designated by the sun and moon.

2. ᾠδίνουσα. The church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3. Rom. viii. 22. 1. ἔκραζεν.

3. δράκων. This is explained

in ver. 9. to mean the Devil.

Ibid. κεφαλὰς—κέρατα—διαδήματα. This implies the great power which the Devil had among the powerful kingdoms of the earth.

4. ἀστέρων. This may mean the angels who were disobedient; or the human authorities who have followed the suggestions of Satan.

Ibid. καταφάγῃ. This implies the artifices of Satan to destroy the kingdom of Christ.

5. ποιμαίνειν. This alludes to Christ's universal dominion: he was the male child.

6. ἔχει, 1. ἔχει ἐκεί.

μασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν.
 ἡμέρας χιλίας διακοσίας ἐξήκοντα.

- ¹ Dan. 10, 13, 21: 12, 1. Jude 9. ¹Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαήλ·
 καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος.
^κ Dan. 2, 35. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ^κκαὶ οὐκ ἴσχυσαν, οὔτε τόπος εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ.
¹ 20, 2. Gen. 3, 1, 4. Luc. 10, 18. Joh. 12, 31. ¹καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ
 οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι
^μ 11, 15. αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^μΚαὶ ἤκουσα φωνῶν
 Job. 1, 9: 2, 5. Zach. 3, 1. ¹μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, “ Ἀρτι ἐγένετο ἡ
 “ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ
 “ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατε-
 “ βλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατήγο-
 “ ρῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυ-
^ν Rom. 8, 23, 34, 37: 16, 20. “ κτός. ^νκαὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
 “ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν.
 “ καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
^ο 8, 13. Psal. 96, 11. Esa. 49, 13. “ ὁ διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς
 “ σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν
 “ θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων
 “ θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ
 ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίδεξ

7 Καὶ ἐγένετο πόλεμος. Now there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ

πολεμῆσαι μετά.

8. Ἰσχυσαν—αὐτῶν, 1. ἰσχύοντες—αὐτῶν.

11. οὐκ ἠγάπησαν is the same as ἡμέλησαν, they did not regard their life, but even ran the risk of death: they were negligent of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θάλασσῃ.

14 τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ¹⁹ Καὶ ἐδόθησαν ^{Dan. 7, 25: 12, 7.}

τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ,

15 ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ ὄφεις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποτα-

16 μόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων

17 ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ⁹ καὶ ^{17, 3, 9, 12. Dan. 7,}
13 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφα-
λὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐ-
τοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα

13. ἣτις ἔτεκε. This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the woman, who afterwards brought forth the male child.

14. δύο πτέρυγες. In allusion to the miraculous aid, which the church received.

15. ποταμὸν. A torrent or flood of persecution, which Satan excited, in the hopes of the church being overwhelmed by it (ποταμοφόρητον.)

16. ἡ γῆ. At length the earthly authorities assisted the church,

and the persecution ceased for a time.

17. 1. μαρτυρίαν Ἰησοῦ.

CHAP. XIII.

1. There is a remarkable agreement between this passage and that in Dan. vii. 2—

15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. This first beast of the Apocalypse may be taken as representing the persecuting secular power: the second beast in ver. 11, is the persecuting ecclesiastical power.

- ^a 12, 9. βλασφημίας. ^aκαὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρ-
 δάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα
 αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν
¹ 17, 3. μεγάλην. ¹καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς
 ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου
 αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ ὅπισθεν
^a 18, 18. τοῦ θηρίου, ^aκαὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδω-
 κεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον.
 λέγοντες, “Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πο-
^x 11, 2, 9. ¹λεμῆσαι μετ’ αὐτοῦ;” ^aΚαὶ ἐδόθη αὐτῷ στόμα-
 Dan. 7, 8, ¹λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ
 11: 11, 36. ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δι’
 καὶ ἥνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν
 Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν
^y 11, 7. αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. ¹Καὶ
 Dan. 7, 21. ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ
 νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν
 φυλὴν καὶ γλῶσσαν καὶ ἔθνος.
^z 3, 5: 17, 8: ^aΚαὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦν-
 20, 12: 21, ¹τες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ
 27. Exod. βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου αὐ-
 32, 33. Phil-
 lipp. 4, 3. ^aκαταβολῆς κόσμου. ^aΕἴ τις ἔχει οὖς, ἀκουσάτω.
^a 2, 7.

3. Dean Woodhouse refers this to the blow which pagan Rome received by the conversion of Constantine: *the blow*, however, *was healed*, and the beast resumed his power, when Christians themselves began to persecute.

Ibid. καὶ ἐθαύμασεν. *And again the world looked up with ad-*

miration to the beast.

4. 1. καὶ προσεκύνησαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ δράκοντι δευδοκίᾳ τὴν ἐξουσίαν τοῦ θηρίου, καὶ προσεκύνησαν τῷ θηρίῳ.

6. καὶ before τοὺς ἐν τῷ οὐρανῷ ἁγίους ἡ φωνὴ αὐτοῦ ἦν ὡς φωνὴ ὕδατος ὡς φωνὴ ὕδατος.

7. 1. φυλὴν καὶ λαὸν καὶ γλῶσσαν.

8. 1. τὸ ὄνομα ἐν τῇ βίβλῳ.

- 10^b Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπά- ^{b 14, 12.}
 γει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα- ^{Gen. 9, 6.}
 χαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ ^{Esa. 33, 1.}
 πίστις τῶν ἁγίων. ^{Matt. 26,}
 11^c Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ ^{c 11, 7.}
 εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
 12^d καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ^{d ver. 3, 19,}
 ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦν- ^{20.}
 τας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον,
 13 οὗ ἑθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· ^{e 16, 14.}
 ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ^{Matt. 24,}
 ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ^{24, 2 Thess.}
 14^f καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ ^{f Deut. 13,}
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, ^{1.}
 λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
 τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.
 15^g Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ^{g 19, 20.}
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι
 ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀπο-
 16 κτανθῶσι. ^{h 19, 20.} Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς ^h
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. *θηρίον*. He is called the false prophet in xvi. 13. xix. 20. xx. 10.

Ibid. *ἐκ τῆς γῆς*. The former beast arose out of the sea, which sometimes means the heathen world, (see viii. 7, 8.) The se-

cond beast rises from the land, which perhaps implies that it is a Christian power, or connected with religion.

Ibid. *κέρατα δύο*. Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. *σημεῖα*. Pretended miracles: they are miracles only before men, but not before God.

- τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς
 χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν
^{l 14, 11.} μετώπων αὐτῶν, ⁱ καὶ ἵνα μή τις δύνῃται ἀγοράσαι ἢ
 πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ
^{k 15, 2: 17.} θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ^l Ὡδὲ ἔ
^{9.} σοφία ἐστίν. ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθ-
 μὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ
 ἀριθμὸς αὐτοῦ χξς'.
- ^{l 7, 4.} ¹ΚΑΙ εἶδον, καὶ ἰδού, ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος
 Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες
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^{m 1, 15: 5.} γραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ^m καὶ ἤκουσα
^{8, 19, 6.} φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν,
 καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα
^{n 5, 9.} κιθαριστικῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ⁿ καὶ
 ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώ-
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16. δώση, l. δώσω.

Ibid. χάραγμα. Philo Judæus mentions some idolaters who *τείνονται πρὸς δουλείαν τῶν χειροκμήτων, γράμμασι αὐτὴν ὁμολογούντες· οὐκ ἐν χαρτιδίοις, ὡς ἐπὶ τῶν ἀνδραπόδων ἔθος, ἀλλ' ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδήρῳ πεπυρωμένῳ πρὸς ἀνεξάλειπτον διαμονήν*, vol. II. p. 221.

17. l. τὸ χάραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of the *first beast*, xiii. 1.

18. τὸν ἀριθμὸν. Irenæus mentions the word ΛΑΤΕΙΝΟΣ,

the letters of which make the number 666; but the same number has been extracted from so many other words that it is useless to attempt the solution.

CHAP. XIV.

1. This vision may be taken to represent the true church which continued through the times of the serpent, the beast and the false prophet.

Ibid. l. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς.

3. l. ᾄδουσιν ᾠδὴν.

Ibid. ἀπὸ τῆς γῆς may mean, *out of the whole world*.

4 γῆς. °Οὗτοί εἰσι· οἱ μετὰ γυναικῶν οὐκ ἐμολύνθη-^{ο 3, 4: 5, 9.}
σαν· παρθένοι γάρ εἰσι· οὗτοί εἰσι· οἱ ἀκολουθοῦν-^{1 Cor. 6, 20.}
τες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν^{2 Cor. 11, 2.}
ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ·^{Jac. 1, 18.}
5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἄμωμοι^{Ps. 32, 2.}
γάρ εἰσι ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.^{Eph. 5, 27.}

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρα-
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ἠκολούθησε λέγων, “Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ πό-^{10, 21: 16,}
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ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ,
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10 “ἐπὶ τὴν χεῖρα αὐτοῦ, °καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου”^{16, 19: 19,}
“τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν^{20: 20, 10.}
“^{Psal. 75, 9.}
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“^{Jer. 25, 15.}

Christians, whether nominal or real. See xiii. 11.

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VOL. II.

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9. 1. ἄλλος ἄγγελος τρίτος.

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μασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτήν, ἡμέρας χιλίας διακοσίας ἐξήκοντα.

- ⁱ Dan. 10, 13, 21: 12, 1. Jude 9. ¹Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ^k καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὐρέθη αὐτῶν ἐν τῷ οὐρανῷ.
- ¹ καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος. ^o 9 ¹ 20, 2. Gen. 3, 1, 4. Luc. 10, 18. Joh. 12, 31. καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^m 11, 15. ¹ Καὶ ἤκουσα φωνῆς μεγάλης λέγουσαν ἐν τῷ οὐρανῷ, “ Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. ⁿ Rom. 8, 23, 34, 37: 16, 20. ¹ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ^o 8, 13. ¹ διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐταῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδιώξε

7 Καὶ ἐγένετο πόλεμος. Now there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ

πολεμῆσαι μετά.

8. ἴσχυσαν—αὐτῶν, 1. ἴσχυον—αὐτῶν.

11. οὐκ ἠγάπησαν is the same as ἡμέλησαν, they did not regard their life, but even ran the risk of death: they were neglectful of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ.

- 14 τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ^p Καὶ ἐδόθησαν ^p Dan. 7, 25: 12, 7.
 τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα
 πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
 τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ,
 15 ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ ὄφις ὀπίσω
 τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποτα-
 16 μόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβόη-
 θησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα
 αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων
 17 ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ
 τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν
 λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς
 ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν τοῦ
 Ἰησοῦ Χριστοῦ.
 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ^q καὶ ^q 17, 3, 9,
 I 3 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφα- ^{12.} Dan. 7,
 λὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐ-
 τοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα

13. ἣτις ἔτεκε. This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the woman, who afterwards brought forth the male child.

14. δύο πτέρυγες. In allusion to the miraculous aid, which the church received.

15. ποταμὸν. A torrent or flood of persecution, which Satan excited, in the hopes of the church being overwhelmed by it (ποταμοφόρητον.)

16. ἡ γῆ. At length the earthly authorities assisted the church,

and the persecution ceased for a time.

17. l. μαρτυρίαν Ἰησοῦ.

CHAP. XIII.

1. There is a remarkable agreement between this passage and that in Dan. vii. 2—

15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. This first beast of the Apocalypse may be taken as representing the persecuting secular power: the second beast in ver. 11, is the persecuting ecclesiastical power.

“ σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ
 • Esa. 66, “ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. ^{τίς}
 23. Jer. 10, “ οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομα
 7. “ σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη ἤξουσιν
 “ καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαῖά-
 “ ματά σου ἐφανερώθησαν.”

† 11, 19. Ἐκ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἡνοίγη ὁ ναὸς
 § 1, 13. τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. ^ἡ καὶ ἐξῆλ-
 θον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ
 ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ
 περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. καὶ ἐκ
 ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγελοι
 ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ
 ἡ Exod. 40, τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. ^ἡ καὶ ἔ-
 34. 1 Reg. ^ἡ μίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ
 8, 10. τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν ἐν
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ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης
 τοῖς ἑπτὰ ἄγγελοις, “ Ὑπάγετε καὶ ἐκχέετε τὰς φιά-
 † 13, 14, 16, “ λας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.” ^ἡ Καὶ ἀπῆλ-
 17. Exod. ^ἡ θεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν
 9, 9, 10, 11. γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τὴν

3. ἁγίων, ἡ ἐθνῶν.

4. σὲ may be omitted: 1. μό-
 νος ἅγιος· ὅτι πάντες ἤξουσι.

6. λίνον καθαρὸν. *The right-
 eousness of the saints*, xix. 8.

CHAP. XVI.

1. φιάλας. The vial was a
 basin, bowl, or cup, commonly
 used in the ancient church to
 contain the offering of meal or
 of incense, standing before the

altar of incense for that pur-
 pose. It was also used to pour
 from, as in 1 Sam. x. 1. *House*:
 1. τὰς ἑπτὰ φιάλας.

Ibid. The pouring out of the
 vials means generally the pun-
 ishments inflicted upon the
 enemies and persecutors of the
 church. The prophecy is prob-
 ably still unaccomplished.

- 10^b Εἰ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπά- ^{b 14, 12.}
 γει· εἰ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα- ^{Gen. 9, 6.}
 χαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ ^{Esa. 33, 1.}
 πίστις τῶν ἀγίων. ^{Matt. 26,}
 11^c Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ ^{c 11, 7.}
 εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
 12^d καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ^{d ver. 3, 19,}
 ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦν- ^{20.}
 τας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον,
 13 οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· ^{e 16, 14.}
 ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ^{Matt 24,}
 ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ^{24. 2 Thes.}
 14^f καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ ^{f Deut. 13,}
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, ^{1.}
 λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
 τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.
 15^g Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ^{g 19, 20.}
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι
 ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀπο-
 16 κτανθῶσι. ^{h 19, 20.} Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. *θηρίον*. He is called the false prophet in xvi. 13. xix. 20. xx. 10.

Ibid. *ἐκ τῆς γῆς*. The former beast arose out of the sea, which sometimes means the heathen world, (see viii. 7, 8.) The se-

cond beast rises from the land, which perhaps implies that it is a Christian power, or connected with religion.

Ibid. *κέρατα δύο*. Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. *σημεῖα*. Pretended miracles: they are miracles only before men, but not before God.

τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς
 χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν
^{l 14, 11.} μετώπων αὐτῶν, ⁱ καὶ ἵνα μή τις δύνῃται ἀγοράσαι ἢ
 πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ
^{k 15, 2: 17.} θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ^{k*} Ὡδὲ ἡ
^{9.} σοφία ἐστίν. ὃ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθ-
 μὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ
 ἀριθμὸς αὐτοῦ χξϛ'.

^{l 7, 4.} ^l ΚΑΙ εἶδον, καὶ ἰδοὺ, ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Ἱ-
 Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες
 χιλιάδες, ἔχουσιν τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γε-
^{m 1, 15: 5,} γραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ^m καὶ ἤκουσα
^{8, 19, 6.} φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν.
 καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα
^{n 5, 9.} κιθαρισδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ⁿ καὶ
 ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώ-
 πιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ
 οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσ-
 σαρακοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς

16. δώσῃ, l. δώσω.

Ibid. χάραγμα. Philo Judæus mentions some idolaters who *ἔνται πρὸς δουλείαν τῶν χειρο-κλήτων, γράμμασι αὐτῶν ὁμολογούντες· οὐκ ἐν χαρτιδίοις, ὡς ἐπὶ τῶν ἀνδραπόδων ἔθος, ἀλλ' ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδήρῳ πεπυρωμένῳ πρὸς ἀνεξάλειπτον διαμονήν*, vol. II. p. 221.

17. l. τὸ χάραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of *the first beast*, xiii. 1.

18. τὸν ἀριθμὸν. Irenæus mentions the word ΛΑΤΕΙΝΟΣ,

the letters of which make up the number 666: but the same number has been extracted from so many other words, that it is useless to attempt the solution.

CHAP. XIV.

1. This vision may be taken to represent the true church, which continued through the times of the serpent, the bear, and the false prophet.

Ibid. l. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς.

3. l. ᾄδουσιν ᾠδὴν.

Ibid. ἀπὸ τῆς γῆς may signify, *out of the whole body*

- 4 γῆς. °Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦν-
 τες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν
 ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ.
 5^p καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἅμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. ° 3, 4; 5, 9.
1 Cor. 6, 20.
2 Cor. 11, 2.
Jac. 1, 18.
P Ps. 32, 2.
Eph. 5, 27.
- 6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρα-
 νήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν
 7 καὶ γλῶσσαν καὶ λαὸν, ° λέγοντα ἐν φωνῇ μεγάλῃ,
 “Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἡλ-
 “θεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε
 “τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασ-
 8^a σαν καὶ πηγὰς ὑδάτων.” ° Καὶ ἄλλος ἄγγελος
 ἠκολούθησε λέγων, “Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ πό-
 “λις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς
 9^a πορνείας αὐτῆς πεπότικε πάντα ἔθνη.” Καὶ τρίτος
 ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ,
 “Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ,
 “καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἡ
 10^a ἐπὶ τὴν χεῖρα αὐτοῦ, ° καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου °
 “τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν

Christians, whether nominal or real. See xiii. 11.

4. παρθένοι. They have committed no kind of spiritual fornication. See πορνείας in ver. 8.

Ibid. 1. οὗτοι ὑπὸ Ἰησοῦ ἠγοράσθησαν.

5. δόλος, 1. ψεῦδος. The words ἐνώπιον — Θεοῦ may be omitted.

6. κατοικοῦντας, 1. καθημένους, and ἐπὶ πᾶν ἔθνος.

8. 1. ἄλλος δεύτερος ἄγγελος.

VOL. II.

8. Βαβυλὼν. Even Roman Catholic commentators refer this to Rome, understanding pagan Rome. Many Protestants apply the prophecy to the reformation, and the downfall of the papal power: 1. Βαβυλὼν ἡ μεγάλη, ἐκ τοῦ οἴνου.

9. 1. ἄλλος ἄγγελος τρίτος.

10. κεκρασμένου ἀκράτου. Compare Psalm lxxv. 8. ποτήριον οἴνου ἀκράτου πλήρες κεράσματος.

p f

- “ τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται
 “ ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ
 “ ἐνώπιον τοῦ ἀρνίου· ἡ καὶ ὁ καπνὸς τοῦ βασανισμοῦ
 “ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν
 “ ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες
 “ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
 “ τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.” * Ὡδε ὑπομοινοῦν
 “ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ
 “ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
 “ Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι·
 “ Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες·
 “ σκοιντες ἀπάρτι· Ναί,” λέγει τὸ Πνεῦμα· “ οὗτοι
 “ ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα
 “ αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.”
 “ Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τῇ
 “ νεφέλῃ καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐν
 “ τῇ κεφαλῇ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ
 “ χειρὶ αὐτοῦ δρέπανον ὀξύ· ἡ καὶ ἄλλος ἄγγελος ἐξῆλθεν
 “ ἐκ τοῦ ναοῦ κρᾶζων ἐν μεγάλῃ φωνῇ τῷ κατὰ
 “ μένῳ ἐπὶ τῆς νεφέλης, “ Πέμψον τὸ δρέπανόν σου
 “ καὶ θέρισον, ὅτι ἤλθέ σοι ἡ ὥρα τοῦ θερίσαι·
 “ ἐξηράνθη ὁ θερισμὸς τῆς γῆς.” Καὶ ἔβαλεν ὁ

† 19, 3.
Esa. 34, 10.

* 13, 10.

† 1 Cor. 15,
18. 1 Theas.
4, 14.

x 1, 13.
Ezech. 1,
26. Dan. 7,
13.

† Joel. 3,
13. Matt.
13, 39.

It means, *pure wine made yet stronger by a mixture of powerful ingredients*. Lowth, Woodhouse.

12. I have separated these words from those of the angel, and supposed them to be spoken by S. John as an exhortation to the suffering Christians of his own day. See xiii. 10.

13. μοι is perhaps an inter-

polarion.

Ibid. ἀπάρτι, *from henceforth*. Some read ἀπαρτί, *perfectly*, connect it with μακάριοι.

14. This vision of the vest and vintage is referred to Dean Woodhouse to some eternal act of vengeance inflicted upon the enemies of the church, and not to the final judgment.

θήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν
18 τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος
ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν
ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔ-
χοντι τὸ δρέπανον τὸ ὀξύ, λέγων, “Πέμψον σου τὸ
“δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς
“ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐ-

19 “τῆς.” ²Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ ^{19, 15.}

εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ
ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν με-
10 γάλην. ³καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ <sup>Esai. 63, 3.
Lam. 1, 15.</sup>
ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν
ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

5 ^bΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ ^{b 11, 14.}
θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς
ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

2 ^cΚαὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, <sup>c 4, 6: 5, 8:
14, 2.</sup>

καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος
αὐτοῦ, καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ
τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν

υαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. ^dκαὶ ᾄδουσι τὴν <sup>d Exod. 15,
1. Ps. 111,
2: 139, 14.</sup>
ψῆδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ψῆδὴν τοῦ
ἁρνίου, λέγοντες, “Μεγάλα καὶ θαυμαστὰ τὰ ἔργα

20. αἷμα might mean, the blood of the grape, i. e. wine. We find αἷμα σταφυλῆς in Gen. xlix. 11. Deut. xxxii. 14.

CHAP. XV.

2. νικῶντας ἐκ τοῦ θηρίου is not merely victorious over the beast,

but victorious after having escaped from the power of the beast. Clarke. Ἐκ τοῦ χαράγματος αὐτοῦ is perhaps an interpolation.

3. ψῆδὴν Μωσέως. A song of triumph, such as Moses sang, when Pharaoh was destroyed.

μασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτήν.
 ἡμέρας χιλίας διακοσίας ἐξήκοντα.

ⁱ Dan. 10, 13, 21: 12, 1. Jude 9. ¹Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαήλ·
 καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος.

^k Dan. 2, 35. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ^kκαὶ οὐκ
 ἴσχυσαν, οὔτε τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

^l 20, 2. Gen. 3, 1, 4. Luc. 10, 18. Joh. 12, 31. ^lκαὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ
 καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν
 οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι

^m 11, 15. αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^mΚαὶ ἤκουσα φωνῆς
 Job. 1, 9: 2, 5. Zach. 3, 1. μεγάλης λέγουσαν ἐν τῷ οὐρανῷ, “ Ἄρτι ἐγένετο ἡ

“ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ

“ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατε-

“ βλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατήγο-

“ ρῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νύκ-

ⁿ Rom. 8, 23, 34, 37: 16, 20. ⁿκτός. ⁿκαὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ
 “ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν.

“ καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου·

^o 8, 13. Psal. 96, 11. Esa. 49, 13. ^oδιὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς
 “ σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν

“ θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων

“ θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ

ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἔδωκε

7 Καὶ ἐγένετο πόλεμος. Now πολεμήσαι μετά.

there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ

8. ἴσχυσαν—αὐτῶν, 1. ἴσχυον—αὐτῷ.

11. οὐκ ἠγάπησαν is the same as ἠμέλησαν, they did not care for their life, but even ran the risk of death: they were neglectful of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θάλασσῃ.

- 14 τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ^pΚαὶ ἐδόθησαν ^p Dan. 7, 25: 12, 7.
 τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα
 πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
 τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμῖν καιροῦ,
 15 ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ ὄφεις ὀπίσω
 τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποτα-
 16 μόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβόη-
 θησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα
 αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων
 17 ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ
 τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν
 λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς
 ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν τοῦ
 Ἰησοῦ Χριστοῦ.
 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ^qκαὶ ^q 17, 3, 9,
 3 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφα- ^{12.} Dan. 7,
 λὰς ἐπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐ-
 τοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα

13. *ἣτις ἔτεκε.* This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the woman, who afterwards brought forth the male child.

14. *δύο πτέρυγες.* In allusion to the miraculous aid, which the church received.

15. *ποταμὸν.* A torrent or flood of persecution, which Satan excited, in the hopes of the church being overwhelmed by it (*ποταμοφόρητον*).

16. *ἡ γῆ.* At length the earthly authorities assisted the church,

and the persecution ceased for a time.

17. l. *μαρτυρίαν Ἰησοῦ.*

CHAP. XIII.

1. There is a remarkable agreement between this passage and that in Dan. vii. 2—

15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. This first beast of the Apocalypse may be taken as representing the persecuting secular power: the second beast in ver. 11, is the persecuting ecclesiastical power.

Καὶ λέγει μοι, “Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπ-
 “νον τοῦ γάμου τοῦ ἁγνίου κεκλημένοι.” Καὶ λέγει
 μοι, “Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.” ^{a 12, 17: 22, 8. Act. 10, 26: 14.} ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι
 αὐτῷ· καὶ λέγει μοι, “Ορα μὴ· σύνδουλός σου εἰμι
 “καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν
 “τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρ-
 “τυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφη-
 “τείας.”

^{ε 3, 14: 6, 2.} Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ, ὡς
 προς λευκὸς, καὶ ὁ καθήμενος ἐπ’ αὐτὸν, καλούμενος
 πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
^{u 1, 14: 2, 18.} πολεμεῖ· ^u οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς, καὶ
 ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ^o οὐ-
^{x Esa. 63, 2, 3. Joh. 1, 1. 1 Joh. 1, 1.} μα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· ^z καὶ πε-
^{γ 4, 4: 7, 9. Matt. 28, 3.} ριβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κα-
 λεῖται τὸ ὄνομα αὐτοῦ, “Ὁ λόγος τοῦ Θεοῦ.” ¹ Καὶ
 τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐξ
 ἵππων λευκοῖς, ἐνδεδυμένοι βύσσιον λευκὸν καὶ κα-
^{z 2, 16, 27: 12, 5: 14, 19, 20. Psal. 2, 9: 76, 13.} θαρὸν. ^z καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία
^{Esa. 11, 4: 63, 3.} οἷα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη, καὶ αὐτὸς πα-
^{2 Thess. 2, 8.} τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ
^{a 17, 14. 1 Tim. 6, 15.} Θεοῦ τοῦ παντοκράτορος. ^a καὶ ἔχει ἐπὶ τὸ ἱμάτιον
 καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, “Βα-
 ρακὶας· ὁ ἀποκτείνων τοὺς ἀδίκους.”

10. τῶν ἐχ. τὴν μαρτυρίαν τοῦ *testimony to Jesus*: i. e. Jesus, who have the office of bearing testimony to Jesus, i. e. the end of all prophecy.

11. ἵππος λευκός. See vi: 2.
 12. 1. ἔχων ὄνομα γεγραμμένον.
 13. 1. ῥομφαία δίστομος.

Ibid. τὸ πνεῦμα. The prophecies, which have been given to you, are all intended to bear tes-

- 17 “σιλεὺς βασιλέων καὶ Κύριος κυρίων.” ^b Καὶ εἶδον ^b Jer. 12, 9. Ezech. 39, 17. ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, “Δεῦτε καὶ συναγέσθε εἰς τὸ δεῖπνον
- 18 “τοῦ μεγάλου Θεοῦ, ἵνα φάγητε σάρκας βασιλέων
 “καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ
 “σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν, καὶ
 “σάρκας πάντων ἐλευθέρων καὶ δούλων, καὶ μικρῶν
- 19 “καὶ μεγάλων.” Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασι-
 λεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
 ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
- 20 καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. ^c καὶ ἐπιάσθη τὸ ^c 13, 12, &c.: 14, 10; 16, 14, 20, 10. Deut. 13, 1. Dan. 7, 11. θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λα-
 βόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούν-
 τας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν
- 21 λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐ-
 τοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
- ^d ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ^d 1, 18. ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην
 2 ἐπὶ τὴν χεῖρα αὐτοῦ. ^e καὶ ἐκράτησε τὸν δράκοντα, ^e 12, 9. τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς, ² Pet. 2, 4.
 3 καὶ ἔθρυσεν αὐτὸν χίλια ἔτη, ^f καὶ ἔβαλεν αὐτὸν εἰς τὴν ^f 16, 14, 16. ἀβυσσον, καὶ ἔκλεισεν αὐτὸν καὶ ἐσφράγισεν ἐπάνω ⁷. 8. αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ

17. 1. δεῦτε, συναχθῆτε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ.

χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν
ε 3, 16; 5, 10; 6, 9, 10, 11; 13, 12, &c. χρόνον. ^εΚαὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐ-
Dan. 7, 9, 22, 27. τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν
Matt. 19, 28, 1 Cor. 6, 2, 3. πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ
2 Tim. 2, 12. τὸν λόγον τοῦ Θεοῦ, καὶ οἷτινες οὐ προσεκύνησαν
τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ
χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα
αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ
χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἠέζησαν·
ἕως τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ
h 1, 6; 2, 11; 5, 10. πρώτη. ^hΜακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
Esa. 61, 6. ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύ-
1 Pet. 2, 9. τερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ
καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια
ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σα-
i 16, 14. τανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, ⁱκαὶ ἐξελεύσεται πλε-
Ezech. 38, 2: 39, 1. ἦσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς
τὸν Γὼγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πό-
λεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν
παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγα-
μένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ·
k 19, 20; 14, 10, 11. καὶ κατέφαγεν αὐτούς· ^kκαὶ ὁ διάβολος ὁ πλαι-
Dan. 7, 11. στωὶς αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θε-
ῶν· ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανι-
θήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰ-
ώνων.

CHAP. XX.

trine of a millennium is four.

4. χίλια ἔτη. This is the only passage upon which the doc-

5. l. καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρι τελεσθῆ.

- 11 ¹Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ¹ 2 Pet. 3, ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐ- ¹⁰
 12 ρανὸς, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. ² καὶ εἶδον τοὺς ² 2, 23: 3, νεκροὺς μικροὺς καὶ μεγάλους ἐστῶτας ἐνώπιον τοῦ ^{5: 13, 8, 21, 27: 22, 12,}
 Θεοῦ, καὶ βιβλία ἠνεφύχθησαν· καὶ βιβλίον ἄλλο ἦν- ^{Exod. 32,}
 εφύχθη, ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ ^{32. Psal. 69,}
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐ- ^{29. Jer. 17,}
 13 τῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, ^{10. Dan. 7,}
 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκ- ^{10. Matt.}
 ροὺς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ^{16, 27,}
 14 ³ καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην· ^{Rom. 2, 6:}
 15 τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος. καὶ εἰ ^{14, 12,}
 τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ^{2 Cor. 5, 10,}
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. ^{Philipp. 4,}
 I ^οΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ ^ο Esa. 65,
 πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θά- ^{17: 66, 22,}
 2 λασσα οὐκ ἔστιν ἔτι. ^οΚαὶ ἐγὼ Ἰωάννης εἶδον τὴν ² 3, 12. ver.
 πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν καταβαίνουσαν ^{10. 2 Cor.}
 ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμ- ^{11, 2. Gal.}
 3 φην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ^οκαὶ ἤκουσα ^{4, 26. Heb.}
 φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, “Ἰδοὺ, ἡ ^{11, 10: 12,}
 “ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει ^{22: 13, 14,}
 “ μετ’ αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐ- ^{9 Ezech.}
 “ τὸς ὁ Θεὸς ἔσται μετ’ αὐτῶν, Θεὸς αὐτῶν. ¹ καὶ ^{43, 7.}
 “ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν ^{35, 10,}
 “ αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος ^{1 Cor. 15,}
 “ οὔτε κλαυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶ-

12. Θεοῦ, 1. θρόνου.

14. 1. οὗτός ἐστιν θάνατος ὁ
δεύτερος, ἡ λίμνη τοῦ πυρός.

CHAP. XXI.

2. ἐγὼ Ἰωάννης is perhaps an
interpolation, and εἶδον may be
placed after καινὴν.

4, 2: 19, 9: "τα ἀπῆλθον." "Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῖς
 20, 11. *Ess.* θρόνου, "Ἰδοὺ, καινὰ πάντα ποιῶ." Καὶ λέγει μοι
 43, 19. "Γράψον, ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί
 2 Cor. 5, 17. "εἰσι." "Καὶ εἶπέ μοι, "Γέγονε. ἐγὼ εἰμι τὸ Ἀ
 1, 8: 16, "καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ θεινῶντι
 17, 22, 13, 17. *Ess.* 12, "δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν
 3: 41, 4: 44, 6: 55, 1. "ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσονται αὐτοῦ
 Joh. 4, 10, 14: 7, 37. "Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός. ²δειλοῖς δὲ καὶ
 2 Zach. 8, 8. Heb. 8, 10. "ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρ
 x 20, 14, 15, 22, 15. "νοῖς, καὶ φαρμακεῦσι, καὶ εἰδωολάτραις, καὶ πᾶσι
 1 Cor. 6, 9. "τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ κακῇ
 Gal. 5, 21. Eph. 5, 5. 1 Tim. 1, 9. "μένη πυρὶ καὶ θείῳ, ὃ ἐστὶ δεύτερος θάνατος."
 7 15, 1, 6, 7: 19, 7. "Καὶ ἦλθε πρὸς με εἰς τῶν ἑπτὰ ἀγγέλων τῶν
 ἔχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἐπι
 πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων
 "Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γαμήλιον
 21, 10: 3, "αἶκα." "Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος
 12: 21, 2. μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν με
 Gal. 4, 26. Hab. 12, 22. λην τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ
 οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ
 καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθος
 2 Ezech. 48, 31. ἰάσπιδι κρυσταλλίζοντι. ἔχουσάν τε τεῖχος μέγα καὶ
 ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσι
 ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα
 ἃ ἐστὶ τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. Ἄνω
 ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς
 ἀπὸ νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς

7. πάντα, 1. ταῦτα.

8. 1. τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγμένοις.

9. 1. καὶ ἦλθεν εἰς ἐκ τῶν.

10. τὴν μεγάλην is periph. interpolation.

- 14^b καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ^b Matt. 16, 18. Eph. 2, 19, 20.
 ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρ-
 15 νίου. ^c Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυ- ^c Esch. 40, 3. Zach. 2, 1.
 σοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς ¹.
 16 καὶ τὸ τεῖχος αὐτῆς. ^d καὶ ἡ πόλις τετράγωνος κείται, ^d Eph. 3, 18.
 καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλά-
 τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων
 δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
 17 ὕψος αὐτῆς ἰσά ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς
 ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώ-
 18 που, ὃ ἐστὶν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τεί-
 χους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία
 19 ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
 παντὶ λίθῳ τιμῷ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος
 ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδὼν, ὁ
 20 τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος
 σάρδιος, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ
 ἕννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος
 21 ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ δώδεκα πυ-
 λῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλώ-
 νων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεία τῆς πό-
 22 λεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής. Καὶ ναὸν
 οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντο-
 23 κράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἄρνιον. ^e καὶ ἡ πόλις ^e 22, 5.
 οὐ χρειάν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαί- ^f Esa. 60, 19.
 νωσι ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐ- ^f Zach. 14, 7.
 24 τὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον· ^g καὶ τὰ ἔθνη τῶν ^g Esa. 60, 3,
 σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ ^g 5: 66, 12.

14. 1. καὶ ἐπ' αὐτῶν δώδεκα
 ὀνόματα.

21. διαφανής, 1. διαγής.

24. 1. καὶ περιπατήσουσι τὰ
 ἔθνη διὰ τοῦ φωτός αὐτῆς.

^a 4, 2: 19, 9: “τα ἀπῆλθον.” *Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ
^{20, 11. Esa.} θρόνου, “Ἴδου, καινὰ πάντα ποιῶ.” Καὶ λέγει μοι
^{43, 19.} “Γράψον, Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ
^{2 Cor. 5, 17.}

“1, 8: 16, “εἰσι.” *Καὶ εἶπέ μοι, “Γέγονε. ἐγὼ εἰμι τὸ Α

^{17, 22, 13,} “καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ δειψόντι
^{17. Esa. 12,}

^{3: 41, 4: 44,} “δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν
^{6: 55, 1.}

^{Joh. 4, 10,} “ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ
^{14: 7, 37.}

^{a Zach. 8,} “Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός. ²δειλοῖς δὲ καὶ
^{8. Heb. 8,}

^{10.} “ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρ
^{x 20, 14,}

^{15, 22, 15.} “νοις, καὶ φαρμακεῦσι, καὶ εἰδωολάτραις, καὶ πᾶσι
^{1 Cor. 6, 9,}

^{Gal. 5, 21.} “τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ και
^{Eph. 5, 5.}

^{1 Tim. 1, 9.} “μένη πυρὶ καὶ θεῷ, ὃ ἐστὶ δεύτερος θάνατος.”

^{y 15, 1, 6, 7:} *Καὶ ἦλθε πρὸς με εἰς τῶν ἑπτὰ ἀγγέλων τῶν
^{19, 7.}

ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἐπι
^{πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ’ ἐμοῦ λέγων·}

“Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γα
^{21, 10: 3,}

^{12: 21, 2.} “αἴκα.” *Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ’ ὄρη
^{Gal. 4, 26.}

^{Heb. 12, 22.} μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγ
^{a Ezech. 48,}

^{31.} λην τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσιν ἐκ τοῦ
^{οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσιν τὴν δόξαν τοῦ Θεοῦ}

καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθος
^{ὑψηλὸν, ἔχουσιν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυ}

λῶσι ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα
^{αἱ ἐστί τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.}

ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς
^{ἀπὸ νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς}

7. πάντα, 1. ταῦτα.

8. 1. τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις.

9. 1. καὶ ἦλθεν εἰς ἐκ τῶν.

10. τὴν μεγάλην is periphrasis interpolation.

- 14^b καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ^b Matt. 16, 18. Eph. 2, 19, 20.
 ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρ-
 15 νίου. ^c Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυ- ^c Eszech. 40, 3. Zach. 2, 1.
 σοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς.
 16 καὶ τὸ τεῖχος αὐτῆς. ^d καὶ ἡ πόλις τετράγωνος κεῖται, ^d Eph. 3, 18.
 καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλά-
 τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων
 δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
 17 ὕψος αὐτῆς ἰσά ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς
 ἑκατὸν τεσσαρακοινταεσάρων πηχῶν, μέτρον ἀνθρώ-
 18 που, ὃ ἐστὶν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τεί-
 χους αὐτῆς ἱασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία
 19 ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
 παντὶ λίθῳ τιμῇ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος
 ἱασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδὼν, ὁ
 20 τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος
 σάρδιος, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ
 ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος
 21 ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ δώδεκα πυ-
 λῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν πυλώ-
 νων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεία τῆς πό-
 22 λεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής. Καὶ ναὸν
 οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντο-
 23 κράτωρ ναὸς αὐτῆς ἐστὶ, καὶ τὸ ἄρνιον. * καὶ ἡ πόλις * 22, 5.
 οὐ χρειάν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαί- ^{Esa. 60, 19. Zach. 14, 7.}
 νωσι ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐ-
 24 τήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον· ¹ καὶ τὰ ἔθνη τῶν ¹ Esa. 60, 3, 5: 66, 12.
 σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ

14. 1. καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα.

21. διαφανής, 1. διαυγής.

24. 1. καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.

βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν

ε 3, 8: 22, 5. αὐτῶν εἰς αὐτήν· ^εκαὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεί-
Esa. 60, 11,
20. Zach. σθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἰστοῦσι·
14, 7.
h 3, 5: 13, τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. ^ιΚαί·
8: 20, 12:
22, 14, 15. οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ποιῶν βδέ-
Exod. 32,
32. Ps. 69, λυγμὰ καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ
29. Joel. 3,
17. Philipp. τῆς ζωῆς τοῦ ἀρνίου. ^ιΚαὶ ἔδειξέ μοι καθαρὸν ποτα-
4, 3·
i Ezech. 47, μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορεῖ-
i Zach. 14, ὄμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. ^ιὙ-
8.
k 2, 7: 21, μέσφ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν
21. Gen. 2,
9. Ezech. 47, 12. καὶ ἐντεῦθεν ξύλον ζωῆς, ποιῶν καρποὺς δώδεκα
κατὰ μῆνα ἓνα ἕκαστον ἀποδιδόν· τὸν καρπὸν αὐτοῦ
καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
i Zach. 14, ^ιΚαὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος
11.
m 3, 12. αὐτοῦ λατρεύουσιν αὐτῷ· ^mκαὶ ὄψονται τὸ πρόσω-
Matt. 5, 8.
i Cor. 13, πον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐ-
12. i Joh. τῶν. ^hκαὶ νύξ οὐκ ἔσται ἐκεῖ, καὶ χρεῖαν οὐκ ἔχουσιν
3, 2.
n 21, 23.
Psal. 36, 10. λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει
Esa. 60, 19,
20. Zach. αὐτούς· καὶ βασιλεύουσιν εἰς τοὺς αἰῶνας τῶν αἰ-
14, 6, 7. ὧνων.

o 1, 1: 19, °ΚΑΙ εἶπέ μοι, “Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλη-
9: 21, 5. “θινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφη-
“ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις
p 1, 3: 3, “αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. ^pἸδοὺ, ἔρχεται
11. “ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφη-

27. κοινόν, i. κοινόν.

CHAP. XXII.

1. καθαρὸν is perhaps an interpolation.

2. ἓνα may be omitted.

3. κατανάθεμα, i. κατάθεμα.

allusion is to *the curse* con-
ed with *the tree of life* in
garden of Eden.

6. ἁγίους, i. πνευμάτων ἁγίων.

- 8 “τείας τοῦ βιβλίου τούτου.” ¹Καὶ ἐγὼ Ἰωάννης ὁ ^{19, 10.} βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλε- ^{Act. 10, 26:} ψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ
9 ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι,
“Ὅρα μή· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελ-
“φῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς
“λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκύνησον.”
- 10 ¹Καὶ λέγει μοι, “Μὴ σφραγίσῃς τοὺς λόγους τῆς ^{1, 3. Dan.} προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ^{8, 26: 12, 4}
- 11 “ἐστίν. ¹ ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥήπων ῥύ- ^{2 Tim. 3,} πωσάτω ἔτι· καὶ ὁ δίκαιος δικαιοθῆτω ἔτι, καὶ ὁ ^{13.}
- 12 ἅγιος ἁγιασθήτω ἔτι. ¹Καὶ ἰδοὺ, ἔρχομαι ταχὺ, καὶ ^{t Ess. 40,} ὁ μισθός μου μετ’ ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ^{10: 62, 11.}
- 13 ἔργον αὐτοῦ ἔσται. ¹ ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχή ^{u 1, 8, 11:} καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος. ^{21, 6. Ess.}
- 14 “Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ^{41, 4: 44,} ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ ^{6: 48, 12.}
- 15 “τοῖς πυλῶσι εἰσέλθωσι εἰς τὴν πόλιν. ¹ ἔξω δὲ ^{γ 21, 8.} οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φο- ^{1 Cor. 6, 10.}
“νεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ^{Eph. 5, 5.}
“ποιῶν ψεῦδος. ^{Philipp. 3,}
- 6 “¹ Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυ- ^{z 1, 1: 5, 5.}
“ρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ^{Num. 24,}
“ρίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ^{17. Ess. 11,}
15, 12.
- 7 “καὶ ὀρθρινός.” ¹ Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέ- ^{a 21, 6.}
γουσιν, “Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ. καὶ ὁ ^{Ess. 55, 1.}
“διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ^{Joh. 7, 37.}
“ζωῆς δωρεάν.”

11. δικαιοθῆτω, l. δικαιοσύνην
ποιησάτω.

16. καὶ ὀρθρινός, l. ὁ πρωϊνός.

17. Ἐλθέ, l. ἔρχου.

Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους·
τῆς προφητείας τοῦ βιβλίου τούτου, εἴαν τις ἐπιτιθῇ
πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς

^b 3, 5: 13, 8: τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ· ^b καὶ εἴαν τις ἀφαι-
17, 8: 20,
12: 21, 27. ρῇ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης.
Exod. 32,
33. Deut. 4, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς
2: 12, 32.
Psalm. 69, 29. ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμ-
Prov. 30, 6.

μένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα·
“ναὶ, ἔρχομαι ταχύ” ἀμήν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.
Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν. Ἀμήν.

18. συμμαρτυροῦμαι γὰρ, 1. τῶν λόγων τοῦ βιβλίου τῆς π.
μαρτυρῶ γὰρ ἐγώ. ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος

Ibid. ἐπιτιθῇ πρὸς, 1. ἐπιθῇ ἐπὶ. αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς.

19. 1. καὶ εἴαν τις ἀφελῇ ἀπὸ

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